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LORD CHESTERFIELD'S
ADVICE TO HIS SON,
ON MEN AND MANNERS:
OR, A
NEW SYSTEM OF EDUCATION,
IN WHICH THE
PRINCIPLES OF POLITENESS,
THE ART OF ACQUIRING A
KNOWLEDGE OF THE WORLD,
WITH
EVERY INSTRUCTION NECESSARY TO FORM A MAN
OF HONOUR, VIRTUE, TASTE, AND FASHION,
ARE LAID DOWN IN A PLAIN, EASY, & FAMILIAR MANNER.
THE THIRD EDITION.

To which are now added,
THE MARCHIONESS DE LAMBERT'S ADVICE TO HER SON,
AND,
MORAL REFLECTIONS BY THE DUC DE LA ROCHEFOUCAULT.



L O N D O N :

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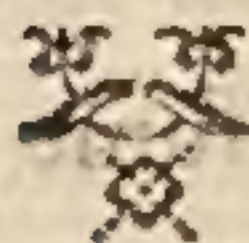
FEW Characters, among the Nobility of this age and nation, are better known than that of the late ingenious and witty EARL of CHESTERFIELD; who was alike distinguished in the Polite, the Political, and the Learned Circles. With a great portion of good sense, he possessed a perfect knowledge of mankind; he was a complete gentleman, and a delightful companion. Blest with such rare talents and amiable qualities, no man surely was ever more happily qualified to assume the PRECEPTOR, and to dictate A NEW SYSTEM OF EDUCATION.

IN this character, however, it is more than probable his Lordship would never have appeared, had he not, luckily for Posterity, had a NATURAL SON, (by one MADAME DU BOUCHET, a French Lady) whom he loved and cherished with all the fondness of a father,

ADVERTISEMENT.

and whose education was for many years the chief engagement of his life.

THE following sheets contain his Lordship's ADVICE to that SON, whom he meant to form, what he was himself, an All-accomplished Man; and in which the Reader is presented with a selection of his Lordship's most beautiful thoughts on various subjects; his judicious remarks on Men and Manners, and useful observations to form the Man of Virtue, Taste, and Fashion.



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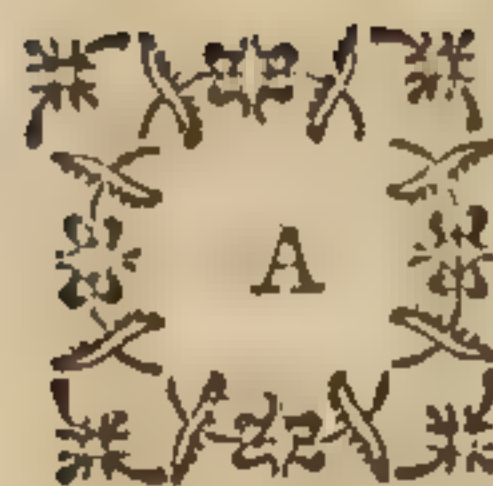
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L O R D C H E S T E R F I E L D ' s
A D V I C E T O H I S S O N .

A B S E N C E O F M I N D .

 N Absent Man is generally either a very weak, or a very affected man ; he is, however, a very disagreeable man in company. He is defective in all the common offices of civility ; he does not enter into the general conversation, but breaks into it from time to time, with some starts of his own, as if he waked from a dream. He seems wrapped up in thought, and possibly does not think at all : he does not know his most intimate acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his cane in another, and would probably leave his shoes in a third, if his buckles, though awry, did not save them. This is a sure indication, either of a mind so

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weak

weak that it cannot bear above one object at a time ; or so affected, that it would be supposed to be wholly ingrossed by some very great and important objects. Sir Isaac Newton, Mr. Locke, and perhaps five or six more since the Creation, may have had a right to absence, from the intense thought their investigations required ; but such liberties cannot be claimed by, nor will be tolerated in, any other persons.

No man is, in any degree, fit for either business or conversation, who does not command his attention to the present object, be it what it will. When I see a man absent in mind, I choose to be absent in body ; for it is almost impossible for me to stay in the room, as I cannot stand inattention and awkwardness.

I WOULD rather be in company with a dead man, than with an absent one ; for if the dead man affords me no pleasure, at least he shews me no contempt ; whereas the absent man very plainly, though silently, tells me that he does not think me worth his attention. Besides, an absent man can never make any observations upon the characters, customs, and manners of the company. He may be in the best companies all his life-time (if they will admit him), and never become the wiser : we may as well converse with a deaf man, as an absent one. It is indeed a practical blunder to address ourselves to a man, who, we plainly perceive, neither hears, minds, nor understands us.

ATTENTION.

A T T E N T I O N.

A Man is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

THERE is time enough for every thing, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

THIS steady and undissipated attention to one object is a sure mark of a superior genius; as hurry, bustle, and agitation, are the never-failing symptoms of a weak and frivolous mind.

INDEED, without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room, their motions, their looks, and their words; and yet without

staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it.

IN short, the most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through that veil, and discover the natural character.

ADD to this, there are little attentions which are infinitely engaging, and which sensibly affect that degree of pride and self-love which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example: Suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them: and, when it
came,

came, you should say, *You seemed to me, at such and such a place, to give this dish a preference, and therefore I ordered it: This is the wine that I observed you liked, and therefore I procured some.* Again: Most people have their weaknesses; they have their aversions or their likings to such or such things. If we were to laugh at a man for his aversion to a cat or cheese (which are common antipathies), or, by inattention or negligence, to let them come in his way where we could prevent it; he would, in the first case, think himself insulted, and in the second slighted; and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he dislikes, shews him that he is at least an object of our attention, flatters his vanity, and perhaps makes him more your friend, than a more important service would have done. The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shewn you by others, flatter that degree of self-love and vanity from which no man living is free. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and sensible people have certain odd tricks, ill habits, and awkwardnesses in their behaviour, which excite a disgust to, and dislike of their persons, that cannot be removed or overcome by any other valuable endowment or merit which they may possess.

Now, awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it.

WHEN an awkward fellow first comes into a room, it is highly probable, that his sword gets between his legs, and throws him down, or makes him stumble, at least; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time; so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the faucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon, differently from other people; eats with
his

his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it and looking afterwards in his handkerchief, so as to make the company sick. His hands are troublesome to him when he has not something in them, and he does not know where to put them; but they are in perpetual motion between his bosom and his breeches; he does not wear his cloaths, and, in short, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

FROM this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

THERE is, likewise, an awkwardness of expression and words most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example: If, instead of saying, that “tastes are different, and that every man “has his own peculiar one,” you should let off a proverb, and say, that “what is one man’s meat is “another man’s poison;” or else, “every one as “they like, as the good man said when he kissed his “cow;” every body would be persuaded that you had never kept company with any body above footmen and housemaids.

THERE is likewise an awkwardness of the mind, that ought to be, and with care may be, avoided: as for instance; to mistake or forget names; to speak of Mr. What-d’ye-call him, or Mrs. Thingum, or How-d’ye-call her, is excessively awkward and ordinary. To call people by improper titles and appellations is so too; as, my Lord, for Sir; and Sir, for my Lord. To begin a story or a narration when you are not perfect in it, and cannot go through with it, but are forced, possibly, to say, in the middle of it, “I have “forgot the rest,” is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous in every thing one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them.

BASHFULNESS.

B A S H F U L N E S S.

BASHFULNESS is the distinguishing character of an English booby, who appears frightened out of his wits if people of fashion speak to him, and blushes and stammers without being able to give a proper answer; by which means he becomes truly ridiculous from the groundless fear of being laughed at.

THERE is a very material difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable: it is as absurd to be a simpleton as to be an impudent fellow; and we make ourselves contemptible, if we cannot come into a room and speak to people without being out of countenance, or without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world; his despondency throws him into inaction, and the forward, the bustling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the over-bearing or impudent manner only of doing them.

ENGLISHMEN

ENGLISHMEN, in general, are ashamed of going into company. When we avoid singularity, what should we be ashamed of? And why should not we go into a mixed company, with as much ease, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be ashamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing sinks a young man into low company so surely as Bashfulness. If he thinks that he shall not, he most surely will not please.

SOME, indeed, from feeling the pain and inconveniences of Bashfulness, have rushed into the other extreme, and turned impudent; as cowards sometimes grow desperate from excess of danger: but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

A MEAN fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands: but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the
respect

respect that is due to it, without being disconcerted; and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect, and with ease. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world. Modesty, and a polite, easy assurance, should be united.

C O M P A N Y.

TO keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective sets of good company are pleased either to call or think themselves. It consists chiefly (though not wholly) of people of considerable birth, rank, and character; for people of neither birth nor rank are frequently and very justly admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners and the purest language are most unquestionably to be learnt; for they establish and give the *ton* to both, which

which are called the language and manners of good company; neither of them being ascertained by any legal tribunal.

A COMPANY of people of the first quality cannot be called good company, in the common acceptation of the phrase, unless they are the fashionable and accredited company of the place; for people of the first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. And a company, consisting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company; and therefore should not be much frequented, though by no means despised.

A COMPANY wholly composed of learned men, though greatly to be respected, is not meant by the words *good company*: they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it sometimes, and we shall be more esteemed in other companies for having a place in that.

A COMPANY consisting wholly of professed wits and poets, is very inviting to young men who are pleased with it, if they have wit themselves; and if they have none, are foolishly proud of being one of it. But such companies should be frequented with moderation and judgement. A wit is a very unpopular denomination, as it carries terror along with it; and people are

as much afraid of a wit in company, as a woman is of a gun, which she supposes may go off of itself, and do her a mischief. Their acquaintance, however, is worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular sett.

ABOVE all things, endeavour to keep company with people above you; for there you rise, as much as you sink with people below you. When I say company above you, I do not mean with regard to their birth, but with regard to their merit, and the light in which the world considers them.

THERE are two sorts of good company; one, which is called the *beau monde*, and consists of those people who have the lead in courts, and in the gay part of life; the other consists of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science.

Be equally careful to avoid that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company in every light infinitely below him, for the sake of being the first man in it. There he dictates, is applauded, and admired: but he soon disgraces himself, and disqualifies himself for any better company.

HAVING

HAVING thus pointed out what company you should avoid, and what company you should associate with, I shall next lay down a few

CAUTIONS TO BE OBSERVED IN ADOPTING THE MANNERS OF A COMPANY.

WHEN a young man, new in the world, first gets into company, he determines to conform to and imitate it. But he too often mistakes the object of his imitation. He has frequently heard the absurd term of genteel and fashionable vices. He there observes some people who shine, and who in general are admired and esteemed; and perceives that these people are rakes, drunkards, or gamesters: he therefore adopts their vices, mistaking their defects for their perfections, and imagining that they owe their fashion and their lustre to these genteel vices. But it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered in the opinions of all reasonable people, by these general and fashionable vices. It is therefore plain that, in these mixed characters, the good part only makes people forgive, but not approve the bad.

IF a man should, unfortunately, have any vices, he ought at least to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

LET us imitate the real perfections of the good company into which we may get; copy their politeness, their

their carriage, their address, and the easy and well-bred turn of their conversation; but we should remember, that, let them shine ever so bright, their vices, if they have any, are so many blemishes, which we should no more endeavour to imitate, than we would make artificial warts upon our faces, because some very handsome man had the misfortune to have a natural one upon his. We should, on the contrary, think how much handsomer he would have been without it.

HAVING thus given you instructions for making you well-received in good company, I proceed next to lay before you, the polite

RULES FOR CONVERSATION.

WHEN you are in company talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers.

Talking.

INFORM yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones, and many more who deserve, than who like censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, which others are notoriously infected

Learn the characters of company before you talk much.

infected with; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you.

Telling stories and digressions.

TELL stories very seldom, and, absolutely, never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative, betrays great want of imagination.

Seizing people by the button.

NEVER hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Long talkers and whisperers.

LONG talkers generally single out some unfortunate man in company, to whisper, or at least, in a half voice, to convey a continuity of words to. This is excessively ill-bred, and, in some degree, a fraud; conversation-stock being a joint and common property. But, if one of these unmerciful talkers lays hold of you, hear him with patience, (and at least seeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

THERE

THERE is nothing so brutally shock- Inattention
ing, nor so little forgiven, as a seeming to persons
inattention to the person who is speaking speaking.
to you ; and I have known many a man knocked down
for a much slighter provocation than that inattention
which I mean. I have seen many people, who while
you are speaking to them, instead of looking at, and
attending to you, fix their eyes upon the cieling, or
some other part of the room, look out of the window,
play with a dog, twirl their snuff-box, or pick their
nose. Nothing discovers a little, futile, frivolous mind
more than this, and nothing is so offensively ill-bred :
it is an explicit declaration on your part, that every
the most trifling object deserves your attention more
than all that can be said by the person who is speaking
to you. Judge of the sentiments of hatred and resent-
ment, which such treatment must excite in every breast
where any degree of self-love dwells. I repeat it again
and again, that sort of vanity and self-love is insepara-
ble from human nature, whatever may be its rank or
condition ; even your footman will sooner forget and
forgive a beating, than any manifest mark of flight and
contempt. Be, therefore, not only really, but seemingly
and manifestly attentive to whoever speaks to you.

It is considered as the height of ill- Never inter-
manners to interrupt any person while rupt any
speaking, by speaking yourself, or calling speaker.
off the attention of the company to any new subject.
This, however, every child knows.

Adopt 11. **TAKE**, rather than give, the subject of
 ther than give the company you are in. If you have
 the subject. parts, you will shew them, more or less,
 upon every subject; and if you have not, you had better
 talk silly upon a subject of other people's than of your
 own chusing.

Conceal your **NEVER** display your learning, but on
 learning from particular occasions. Reserve it for learn-
 the company. ed men, and let even these rather extort
 it from you, than appear forward to display it. Hence
 you will be deemed modest, and reputed to possess
 more knowledge than you really have. Never seem
 wiser or more learned than your company. The man
 who affects to display his learning, will be frequently
 questioned; and if found superficial, will be ridiculed
 and despised; if otherwise, he will be deemed a pedant.
 Nothing can lessen real merit (which will always shew
 itself) in the opinion of the world, but an ostentatious
 display of it by its possessor.

Contradict **WHEN** you oppose or contradict any
 with polite- person's assertion or opinion, let your man-
 ners. ner, your air, your terms, and your tone
 of voice be soft and gentle, and that easily and naturally,
 not affectedly. Use palliatives when you contradict;
 such as, "I may be mistaken, I am not sure, but I believe, I
 " should rather think, &c." Finish any argument or dis-
 pute with some little good-humoured pleasantry, to shew
 that you are neither hurt yourself, nor meant to hurt your
 antagonist;

antagonist; for an argument kept up a good while, often occasions a temporary alienation on each side.

AVOID, as much as you can, in mixed companies, argumentative, polemical conversations; which certainly indispose, for a time, the contending parties towards each other; and, if the controversy grows warm and noisy, endeavour to put an end to it by some genteel levity or joke.

ARGUMENTS should never be maintained with heat and clamour, though we believe or know ourselves to be in the right; we should give our opinions modestly and coolly; and if that will not do, endeavour to change the conversation, by saying, "We shall not be able to convince one another, nor is it necessary that we should, so let us talk of something else."

REMEMBER that there is a local propriety to be observed in all companies; and that what is extremely proper in one company may be, and often is, highly improper in another.

THE jokes, *bons mots*, the little adventures, which may do very well in one company, will seem flat and tedious when related in another. The particular characters, the habits, the cant of one company may give merit to a word, or a gesture,

gesture, which would have none at all if divested of those accidental circumstances. Here people very commonly err; and fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill-timed, or misplaced. Nay, they often do it with this silly preamble: “I will tell you an excellent thing;” or, “I will tell you the best thing in the world.” This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing look, very deservedly, like a fool.

Egetism. UPON all occasions avoid speaking of yourself, if it be possible. Some, abruptly, speak advantageously of themselves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues. “They acknowledge, indeed, it may appear odd, that they should talk thus of themselves, it is what they have a great aversion to, and what they could not have done, if they had not been thus unjustly and scandalously abused.” This thin veil of modesty drawn before vanity, is much too transparent to conceal it, even from those who have but a moderate share of penetration.

OTHERS

OTHERS go to work more modestly and more sily
 still; they confess themselves guilty of all the Cardinal
 Virtues, by first degrading them into weakneses, and
 then acknowledging their misfortune in being made up
 of those weakneses. “ They cannot see people la-
 bouring under misfortunes, without sympathizing
 with, and endeavouring to help them. They cannot
 see their fellow-creatures in distress without relieving
 them; though, truly, their circumstances cannot
 very well afford it. They cannot avoid speaking the
 truth, though they acknowledge it to be sometimes
 imprudent. In short, they confess that, with al-
 these weakneses, they are not fit to live in the world,
 much less to prosper in it. But they are now too old
 to pursue a contrary conduct, and therefore they
 must rub on as well as they can.”

THOUGH this may appear too ridiculous and *outré*
 even for the stage, yet it is frequently met with upon
 the common stage of the world. This principle of va-
 nity and pride is so strong in human nature, that it
 descends even to the lowest objects; and we often see
 people fishing for praise, where, admitting all they say
 to be true, no just praise is to be caught. One per-
 haps affirms, that he has rode post an hundred miles in
 six hours: probably, this is a falsehood; but, even
 supposing it to be true, what then? Why it must be
 admitted that he is a very good Post-boy, that is all.
 Another asserts, perhaps not without a few oaths, that
 he has drank six or eight bottles of wine at a sitting.

22 RULES FOR CONVERSATION.

It would be charitable to believe such a man a liar ; for if we do not, we must certainly pronounce him a beast.

THERE are a thousand such follies and extravagancies which vanity draws people into, and which always defeat their own purpose. The only method of avoiding these evils, is never to speak of ourselves. But when, in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can directly, or indirectly, be construed as fishing for applause. Be our characters what they will, they will be known ; and nobody will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections ; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule will obstruct or allay the applause which we may really deserve. But, if we are our own panegyrists upon any occasion, however artfully dressed or disguised, every one will conspire against us, and we shall be disappointed of the very end we aim at.

B. not dark
nor mysteri-
ous. TAKE care never to seem dark and mysterious ; which is not only a very unamiable character, but a very suspicious one too : if you seem mysterious with others, they will be really so with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reserved interior ;

rior; to be upon your own guard, and yet, by a seeming natural openness, to put people off of theirs. The majority of every company will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

ALWAYS look people in the face when you speak to them; the not doing it is thought to imply conscious guilt; be- Look people in the face when speaking.

sides that you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear; but they can seldom help looking what they have no intention that I should know.

PRIVATE scandal should never be received nor retailed willingly; for though Scandal. the defamation of others may, for the present, gratify the malignity or the pride of our hearts, yet cool reflection will draw very disadvantageous conclusions from such a disposition: In scandal, as in robbery, the receiver is always thought as bad as the thief.

NEVER, in conversation, attack whole Never in- bodies of any kind; for you may there- dulse general by unnecessarily make yourself a reflections. great number of enemies. Among women, as among men, there are good as well as bad, and it may be, full as

many, or more good than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes; but bodies and societies never do. Many young people think it very genteel and witty to abuse the Clergy; in which they are extremely mistaken; since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies are the trite, thread-bare jokes of those who set up for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

Mimicry. MIMICRY, which is the common, and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others. Besides that, the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

Swearing. WE may frequently hear some people, in good company, interlard their conversation with oaths, by way of embellishment, as they suppose;

pose ; but we must observe too, that those who do so, are never those who contribute, in any degree, to give that company the denomination of good company. They are generally people of low education ; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

WHATEVER we say in company, if we say it with a supercilious, Cynical face, or Sneering. an embarrassed countenance, or a silly disconcerted grin, it will be ill received. If we mutter it, or utter it indistinctly, and ungracefully, it will be still worse received.

NEVER talk of your own or other people's domestic affairs ; yours are nothing Talk not of your own nor other persons' private affairs. to them, but tedious ; theirs are nothing to you. It is a tender subject ; and it is a chance if you do not touch somebody or other's sore place. In this case, there is no trusting to specious appearances, which are often so contrary to the real situation of things between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, we very often make some very disagreeable blunders.

NOTHING makes a man look sillier, in Explicitness. company, than a joke or pleasantry not relished, or not understood ; and, if he meets with a profound silence when he expected a general applause ; or, what is still worse, if he is desired to explain the joke or

bon

26 RULES FOR CONVERSATION.

bon mot, his awkward and embarrassed situation is easier imagined than described.

Secrecy.

BE careful how you repeat in one company what you hear in another. Things seemingly indifferent may, by circulation, have much graver consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined secrecy. A retailer of this kind draws himself into a thousand scrapes and discussions, and is shily and indifferently received wherever he goes.

Adapt your conversation to the people you are conversing with; for to the company. I suppose you would not talk upon the same subject, and in the same manner, to a bishop, a philosopher, a captain, and a woman.

Never suppose yourself the subject or laugh of the company. PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themselves the only object of its attention: if the company whispers, it is, to be sure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant at them; upon which they grow out of countenance first, and then angry. This mistake is very well ridiculed in *The Stratagem*,

Stratagem, where Scrub says, “I am sure they talked of me, for they laughed consumedly.” A well-bred man seldom thinks, but never seems to think, himself slighted, under-valued, or laughed at in company, unless where it is so plainly marked out, that his honour obliges him to resent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him: if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by shewing what he calls a proper spirit, and asserting himself. The conversation of a vulgar man also always favours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man gossip.

A CERTAIN degree of exterior seriousness in looks and motions gives dignity, Seriousness. without excluding wit and decent cheerfulness. A constant smirk upon the face, and a whistling activity of the body, are strong indications of futility.

ECONOMY.

E C O N O M Y.

A FOOL squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop: snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessities of life.

WITHOUT care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive,

receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and the ink, that they would consume; leave such *minutiae* to dull, penny-wise fellows: But remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

F R I E N D S H I P.

YOUNG persons have commonly an unguarded frankness about them, which makes them the easy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not suppose that people become friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit.

THERE

THERE is another kind of nominal friendship among young people, which is warm for the time, but luckily of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the impudence, and the folly, to call this confederacy a friendship. They lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

WHEN a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable that the bare saying of it would be sufficient, depend upon it he deceives you, and is highly interested in making you believe it, or else he would not take so much pains.

REMEMBER to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a
Spanish

Spanish proverb, which says, very justly, "Tell me
 "who you live with, and I will tell you who you are."
 One may fairly suppose, that a man, who makes a knave
 or a fool his friend, has something very bad to do, or
 to conceal. But, at the same time that you carefully
 decline the friendship of knaves and fools, if it can be
 called friendship, there is no occasion to make either of
 them your enemies, wantonly and unprovoked; for
 they are numerous bodies; and I would rather chuse a
 secure neutrality, than alliance, or war, with either of
 them. You may be a declared enemy to their vices
 and follies, without being marked out by them as a
 personal one. Their enmity is the next dangerous
 thing to their friendship.—Have a real reserve with al-
 most every body; and have a seeming reserve with al-
 most nobody; for it is very disagreeable to seem re-
 served, and very dangerous not to be so. Few people
 find the true medium; many are ridiculously mysterious
 and reserved upon trifles; and many imprudently com-
 municative of all they know.

G O O D - B R E E D I N G.

GOOD-BREEDING has been very justly defined to
 be "the result of much good-sense, some good-
 "nature, and a little self-denial for the sake of others,
 "and with a view to obtain the same indulgence from
 "them."

GOOD-BREEDING alone can prepossess people in our favour at first sight ; more time being necessary to discover greater talents. Good-breeding, however, does not consist in low bows, and formal ceremony ; but in an easy, civil, and respectful behaviour.

INDEED, good-sense in many cases must determine good-breeding ; for what would be civil at one time, and to one person, would be rude at another time, and to another person : there are, however, some general rules of good-breeding. As for example : To answer only Yes, or No, to any person, without adding Sir, My Lord, or Madam, (as it may happen) is always extremely rude ; and it is equally so not to give proper attention and a civil answer, when spoken to : such behaviour convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention, or an answer.

A WELL-BRED person will take care to answer with complaisance when he is spoken to ; will place himself at the lower end of the table, unless bid to go higher ; will first drink to the lady of the house, and then to the master ; he will not eat awkwardly or dirtily, nor sit when others stand ; and he will do all this with an air of complaisance, and not with a grave ill-natured look, as if he did it all unwillingly.

THERE is nothing more difficult to attain, or so necessary to possess, as perfect good-breeding ; which is equally inconsistent with a stiff formality, an impertinent

continent forwardness, and an awkward bashfulness. A little ceremony is sometimes necessary ; a certain degree of firmness is absolutely so ; and an outward modesty is extremely becoming.

VIRTUE and learning, like gold, have their intrinsic value ; but, if they are not polished, they certainly lose a great deal of their lustre : and even polished brass will pass upon more people than rough gold. What a number of sins does the chearful, easy, good-breeding of the French frequently cover !

My Lord Bacon says, “ That a pleasing figure is a “ perpetual letter of recommendation.” It is certainly an agreeable fore-runner of merit, and smooths the way for it.

A MAN of good-breeding should be acquainted with the forms and particular customs of Courts. At Vienna, men always make curtsies, instead of bows, to the Emperor ; in France, nobody bows to the King, or kisses his hand ; but in Spain and England, bows are made, and hands are kissed. Thus every Court has some peculiarity, which those who visit them ought previously to inform themselves of, to avoid blunders and awkwardnesses.

VERY few, scarcely any, are wanting in the respect which they should shew to those whom they acknowledge to be infinitely their superiors. The man of fashion, and of the world, expresses it in its fullest extent ;

tent ; but naturally, easily, and without concern : whereas a man, who is not used to keep good company, expresses it awkwardly ; one sees that he is not used to it, and that it costs him a great deal : but I never saw the worst-bred man living, guilty of lolling, whistling, scratching his head, and such-like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to shew that respect, which every body means to shew, in an easy, unembarrassed, and graceful manner.

IN mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest ; and consequently, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously ; it is worse than rudeness, it is brutality, to shew him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women ; who, of whatever rank they are, are intitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniencies and *agremens* which are of common right ; such as the best places,

places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of common right.

THE third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts; they are the matter; to which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes of good-breeding. A man of sense, therefore, carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him; which are to good-breeding, what the last delicate and masterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges distinguish the master. He attends even to their air, dress, and motions, and imitates them liberally, and not servilely; he copies, but does not mimic. These personal graces are of very great consequence. They anticipate the sentiments, before merit can engage

the understanding; they captivate the heart, and give rise, I believe, to the extravagant notions of Charms and Philtres. Their effects were so surprising, that they were reckoned supernatural.

IN short, as it is necessary to possess learning, honour and virtue, to gain the esteem and admiration of mankind, so politeness and good-breeding are equally necessary to render us agreeable in conversation and common life. Great talents are above the generality of the world; who neither possess them themselves, nor are competent judges of them in others: but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable.

To conclude: Be assured that the profoundest learning, without good-breeding, is unwelcome and tiresome pedantry; that a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; and that a man, who is not well-bred, is still as unfit for business as for company.

MAKE, then, good-breeding the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is to all worldly qualifications, what charity is to all christian virtues. Observe how it adorns merit, and how often it covers the want of it.

G R A C E S.

THE desire of pleasing is at least half Art of the art of doing it; the rest depends upon the manner, which observation, and frequenting good company will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will never please. The art of pleasing is a very necessary one to possess; but a very difficult one to acquire. To do as one would be done by, is the surest method of pleasing. Observe carefully what pleases us in others, and probably the same things in us will please others. If we are pleased with the complaisance and attention of others to our humours, our tastes, or our weaknesses; the same complaisance and attention on our parts to theirs, will equally please them. Let us be serious, gay, or even trifling, as we find the present humour of the company: this is an attention due from every individual to the majority. The art of pleasing cannot be reduced to a receipt; if it could, that receipt would be worth purchasing at any price. Good sense and good-nature are the principal ingredients; and our own observation, and the good advice of others, must give the right colour and taste to it.

THE graces of the person, the countenance, and the way of speaking, are essential things: the very same thing, said by a genteel person, in an engaging way, and gracefully and distinctly spoken, would please; which

would shock if muttered out by an awkward figure, with a fullen serious countenance. The Poets represent Venus as attended by the Three Graces, to intimate, that even beauty will not do without. Minerva ought to have three also; for, without them, learning has few attractions.

IF we examine ourselves seriously, why particular people please and engage us, more than others of equal merit; we shall always find, that it is because the former have the Graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please nobody; while others, with very moderate shapes and features, have charmed every body. It is certain that Venus will not charm so much without her attendant Graces, as they will without her. Among men, how often has the most solid merit been neglected, unwelcome, or even rejected for want of them! while slimy parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired.

WE proceed now to investigate what these Graces are, and to give some instructions for acquiring them.

Address.

A MAN's fortune is frequently decided for ever by his first address. If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit, which possibly he has not; as, on the other hand, if it is ungraceful, they are immediately

ly prejudiced against him ; and unwilling to allow him the merit which, it may be, he has. The worst bred man in Europe, should a Lady drop her fan, would certainly take it up and give it to her ; the best bred man in Europe could do no more. The difference, however, would be considerable : the latter would please by his graceful address in presenting it ; the former would be laughed at for doing it awkwardly. The carriage of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men as well as women are much oftener led by their hearts than by their understandings. The way to the heart is, through the senses ; please their eyes and their ears, and the work is half done.

A GENTLEMAN always attends even to the *choice* of his amusements. Choice of amusements. If at cards, he will not play at cribbage, all-fours, or putt ; or, in sports of exercise, be seen at skittles, foot-ball, leap-frog, cricket, driving of coaches, &c. for he knows that such an imitation of the manners of the Mob, will indelibly stamp him with vulgarity. I cannot likewise avoid calling playing upon any musical instrument illiberal in a gentleman. Music is usually reckoned one of the liberal arts, and not unjustly ; but a man of fashion who is seen piping or fiddling at a concert degrades his own dignity. If you love music, hear it ; pay fiddlers to play to you, but never

fiddle yourself. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.

Carving. HOWEVER trifling some things may seem, they are no longer so, when above half the world thinks them otherwise. Carving, as it occurs at least once in every day, is not below our notice. We should use ourselves to carve adroitly and genteelly, without hacking half an hour across a bone, without bespattering the company with the sauce, and without overturning the glasses into your neighbours pockets. To be awkward in this particular, is extremely disagreeable and ridiculous. It is easily avoided by a little attention and use ; and a man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose ; it is both as easy and as necessary.

Chit-chat. STUDY to acquire that fashionable kind of *small talk* or *chit-chat*, which prevails in all polite assemblies, and which, trifling as it may appear, is of use in mixed companies, and at table. It turns upon the public events of Europe, and then is at its best ; very often upon the number, the goodness or badness, the discipline or the cloathing of the troops of different princes ; sometimes upon the families, the marriages, the relations of princes and considerable people ; and sometimes the magnificence of public entertainments, balls, masquerades, &c. Upon such occasions, likewise, it is not amiss to know how to
parler

parler cuisine, and to be able to dissert upon the growth and flavour of wines. These, it is true, are very little things; but they are little things that occur very often, and therefore should be said *avec gentillesse et grace*.

THE person should be accurately clean; Cleanliness.
the teeth, hands, and nails, should be particularly so; a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain of the teeth; and is very offensive, for it will most inevitably stink. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails; the ends of which should be kept smooth and clean (not tipped with black), and small segments of circles; and every time that the hands are wiped, rub the skin round the nails backwards, that it may not grow up, and shorten them too much. Upon no account whatever put your fingers in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company. The ears should be washed well every morning, and in blowing the nose, never look at it afterwards.

THESE things may, perhaps, appear too insignificant to be mentioned; but when it is remembered, that a thousand little nameless things, which every one feels but no one can describe, conspire to form that *whole* of pleasing, I think we ought not to call them trifling. Besides, a clean shirt and a clean person are as necessary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to see verified,

fied, That a man who is negligent at twenty, will be a sloven at forty, and intolerable at fifty years of age.

Compliments. ATTEND to the compliments of congratulation, or condolance, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trott, to a new-married man, "Sir, I wish you much joy;" or to a man who has lost his son, "Sir, I am sorry for your loss;" and both with a countenance equally unmoved: but he will say in effect the same thing, in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a chearful countenance, to the new-married man, and embracing him, perhaps say to him, "If you do justice to my attachment to you, you will judge of the joy that I feel upon this occasion, better than I can express it, &c." To the other in affliction he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and with a lower voice perhaps say, "I hope you do me the justice to be convinced, that I feel whatever you feel, and shall ever be affected where you are concerned."

Diction. THERE is a certain language of conversation, a fashionable diction, of which every gentleman ought to be perfectly master, in whatever

ever

ever language he speaks. The French attend to it carefully, and with great reason; and their language, which is a language of phrases, helps them out exceedingly. That delicacy of diction is characteristical of a man of fashion and good company.

DRESS is one of the various ingredients that contribute to the art of pleasing, dancing, and therefore an object of some attention; for we cannot help forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw in the understanding. Men of sense carefully avoid any particular character in their dress; they are accurately clean for their own sake, but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion of the place where he is: if he dresses more than they, he is a fop; if he dresses less, he is unpardonably negligent: but, of the two, a young fellow should be rather too much than too little dressed; the excess of that side will wear off, with a little age and reflection.

THE difference in dress between a man and a fop, is, that the fop values himself upon his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, as they are not criminal, must be complied with, and even cheerfully, by men of sense. Diogenes the Cynic was a wise man for despising them, but a fool for shewing it.

WE

WE should not attempt to rival, or to excel a fop in dress ; but it is necessary to dress, to avoid singularity and ridicule. Great care should be taken to be always dressed like the reasonable people of our own age in the place where we are, whose dress is never spoken of one way or another, as neither too negligent, or too much studied.

AWKWARDNESS of carriage is very alienating, and a total negligence of dress and air, an impertinent insult upon custom and fashion. Women have great influence as to a man's fashionable character ; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

WHEN we are once well-dressed for the day, we should think no more of it afterwards ; and, without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no cloaths on at all.

DANCING, likewise, though a silly trifling thing, is one of those established follies which people of sense are sometimes obliged to conform to ; and if they do, they should be able to perform it well.

IN dancing, the motion of the arms should be particularly attended to, as these decide a man's being genteel or otherwise, more than any other part of the body. A twist or stiffness in the wrist will make any man look awkward. If a man dances well from the waist

waist upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room and presenting yourself to a company should be also attended to, as this always gives the first impression, which is often indelible. Those who present themselves well, have a certain dignity in their air, which, without the least seeming mixture of pride, at once engages and is respected.

DRINKING of healths is now growing out of fashion, and is deemed unpolite in good company. Custom once had rendered it universal, but the improved manners of the age now consider it as absurd and vulgar. What can be more rude or ridiculous than to interrupt persons at their meals with an unnecessary compliment? Abstain, then, from this silly custom where you find it disused; and use it only at those tables where it continues general.

A STEADY assurance is too often improperly stiled impudence. For my part, I see no impudence, but, on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern in any and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Assurance and intrepidity, under

der the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey ; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

Hurry.

A MAN of sense may be in haste, but can never be in a hurry, because he knows, that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them ; they run, they hare, they puzzle, confound, and perplex themselves ; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well ; and his haste to dispatch a business, only appears by the continuity of his application to it : he pursues it with a cool steadiness, and finishes it before he begins any other.

Laughter.

FREQUENT and loud laughter is the characteristic of folly and ill-manners : it is the manner in which the Mob express their silly joy at silly things ; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh ; they are above it ; they please the mind, and give a cheerfulness to the countenance. But
it

it is low buffconery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should shew themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a-laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions.

MANY people, at first from awkwardness, have got a very disagreeable and silly trick of laughing whenever they speak: and I know men of very good parts, who cannot say the commonest thing without laughing; which makes those, who do not know them, take them at first for natural fools.

It is of the utmost importance to write Letter-writing letters well; as this is a talent which daily occurs, as well in business as in pleasure; and inaccuracies in orthography, or in style, are never pardoned but in ladies; nor is it hardly pardonable in them. The Epistles of Cicero are the most perfect models of good-writing.

LETTERS should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons if we were present with them.

THE best models of Letter-Writing are Cícero, Cardinal d'Ossat, Madame Sevigne, and Compte Buffy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends, are the best examples in the friendly and the familiar style. The simplicity and clearness of the Letters of Cardinal d'Ossat shew how letters of business ought to be written. For gay and amusing letters, there are none that equal Compte Buffy's and Madame Sevigne's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters.

NEATNESS in folding up, sealing, and directing letters, is by no means to be neglected. There is something in the exterior even of a letter that may please or displease, and consequently deserves some attention.

Nickname. THERE is nothing that a young man at

his first appearance in the world has more reason to dread, and therefore should take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the most rational men, it will degrade him, but ruin him with the rest. Many a man has been undone by acquiring a ridiculous nick-name. The causes of nick-names among well bred men, are generally the little defects in manner, elocution, air, or address. To have the appellation of muttering, awkward, ill-bred, absent, left-legged, annexed always to your name, would injure you more than you imagine; avoid then these little defects, and you may set ridicule at defiance.

To

To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt and correct you whenever you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done but by founding the final letter. But above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these articles will, in a little time, render them easy and habitual to you.

Pronunciation and speaking.

THE voice and manner of speaking, too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither; some always speak as loud as if they were talking to deaf people; and others so low, that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people, with great talents, ill-received, for want of having these talents; and others well-received, only from their little talents, and who had no great ones.

Spelling. ORTHOGRAPHY, or spelling well, is for absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling; for books are generally well-spelled, according to the orthography of the times. Sometimes words, indeed, are spelled differently by different authors, but those instances are rare; and where there is only one way of spelling a word, should you spell it wrong, you will be sure to be ridiculed. Nay, a *woman* of a tolerable education would despise and laugh at her lover, if he should send her an ill-spelled *billet-doux*.

Style. STYLE is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill-received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter; but every ear can and does judge, more or less, of style.

MIND your diction, in whatever language you either write or speak; contract a habit of correctness and elegance. Consider your style, even in the freest conversation, and most familiar letters. After, at least, if not before you have said a thing, reflect if you could not have said it better.

EVERY

EVERY man who has the use of his eyes
and his right hand, can write whatever
hand he pleases. Nothing is so ungentleman-like as a
school-boy's scrawl. I do not desire you to write a stiff,
formal hand, like that of a school-master, but a genteel,
legible and liberal character, and to be able to write
quick. As to the correctness and elegance of your
writing, attention to grammar does the one, and to
the best authors, the other. Epistolary correspondence
should be easy and natural, and convey to the persons
just what we would say if we were with them.

Writing.

VULGARISM in language is a certain
characteristic of bad company, and a bad
education. Proverbial expressions, and trite sayings,
are the flowers of the rhetoric of a vulgar man. Would
he say, that men differ in their tastes; he both sup-
ports and adorns that opinion, by the good old saying,
as he respectfully calls it, that "What is one man's
"meat, is another man's poison." If any body at-
tempts being *smart*, as he calls it, upon him; he gives
them *tit for tat*, aye, that he does. He has always
some favourite word for the time being; which, for
the sake of using often, he commonly abuses; such as
vastly angry, *vastly* kind, *vastly* handsome, and *vastly*
ugly. Even his pronunciation of proper words car-
ries the mark of the beast along with it. He calls the
earth *yearth*; he is *obleiged*, not *obliged* to you. He goes
to wards, and not *toward*; such a place. He some-
times affects hard words, by way of ornament, which

Vulgar ex-
pressions.

he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

Cautions

against sundry
odd habits.

HUMMING a tune within ourselves,
drumming with our fingers, making a noise
with our feet, and such awkward habits,
being all breaches of good manners, are therefore
indications of our contempt for the persons present,
and consequently should not be practised.

EATING very quick, or very slow, is characteristic of vulgarity; the former infers poverty; the latter, if abroad, that you are disgusted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in the plate is also vulgar. So likewise is smelling to the meat while on the fork, before you put it in your mouth. If you dislike what is sent upon your plate, leave it; but never by smelling to, or examining it, appear to tax your friend with placing unwholesome provisions before you.

SPITTING on the floor or carpet is a filthy practice, and which, were it to become general, would render it as necessary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to suppose, that we have not been used to genteel furniture;
for

for which reason alone, if for no other, a man of liberal education should avoid it.

To conclude this article: Never walk fast in the streets, which is a mark of vulgarity, ill-befitting the character of a gentleman or a man of fashion, though it may be tolerable in a tradesman.

To stare any person full in the face, whom you may chance to meet, is an act also of ill-breeding; it would seem to bespeak as if you saw something wonderful in his appearance, and is therefore a tacit reprehension.

KEEP yourself free, likewise, from all odd tricks or habits; such as scratching yourself, putting your fingers to your mouth, nose, and ears, thrusting out your tongue, snapping your fingers, biting your nails, rubbing your hands, sighing aloud, an affected shivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOWLEDGE OF THE WORLD.

WE should endeavour to hoard up, while we are young, a great stock of knowledge; for though during that time of dissipation we may not have occasion to spend much of it, yet a time will come when we shall want it to maintain us.

THE knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you ; but they will suggest many things to your observation, which might otherwise escape you ; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am, at this time, acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies ; no, you must go much deeper than that. You must look into people, as well as at them. Search therefore, with the greatest care, into the characters of all those whom you converse with ; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours ; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures.

THERE are no persons so insignificant and inconsiderable, but may, some time or other, and in something or other, have it in their power to be of use to you ; which they certainly will not, if you have once shown
them

them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes; and if you hint to a man, that you think him silly, ignorant, or even ill-bred or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue.

Nothing is more insulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the first, it is both ill-bred and ill-natured, and in the two latter articles, it is unjust, they not being in his power. Good-breeding and good-nature incline us rather to raise people up to ourselves, than to mortify and depress them. Besides, it is making ourselves so many friends, instead of so many enemies. A constant attention to please, is a most necessary ingredient in the art of pleasing: it flatters the self-love of those to whom it is shewn; it engages and captivates, more than things of much greater importance. Every man is, in some measure, obliged to discharge the social duties of life; but these attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as such. Women, in particular, have a right to them; and any omission in that respect is downright ill-breeding.

WE should never yield to that temptation, which to most young men is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of shewing our own superiority. We may, by that means, get the laugh on our side for the present ; but we shall make enemies by it for ever ; and even those who laugh with us, will, upon reflection, fear and despise us : it is ill-natured, and a good heart desires rather to conceal than expose other people's weaknesses or misfortunes. If we have wit, we should use it to please, and not to hurt : we may shine, like the sun in the Temperate Zones, without scorching.

THERE are many inoffensive arts which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome : but subsequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of these things is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments by which we are inwardly moved or agitated ; and the discovery of which gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance,

countenance, or agreeable ones without sudden bursts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb : the former will provoke or please you by design, to catch unguarded words or looks ; by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the same discoveries, of which other people will avail themselves.

If you find yourself subject to sudden starts of passion, or madness, (for I see no difference between them, but in their duration) resolve within yourself, at least, never to speak one word while you feel that emotion within you.

In short, make yourself absolute master of your temper, and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible ; and, as a man of sense never attempts impossibilities, on one hand, on the other, he is never discouraged by difficulties : on the contrary, he redoubles his industry and his diligence ; he perseveres, and infallibly prevails at last. In any point which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another ; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered,

tered, some intimidated, and some teased into a thing ; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen : every man has his *mollia tempora*, but that is far from being all day long ; and you would chuse your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

IN order to judge of the inside of others, study your own ; for men in general are very much alike ; and though one has one prevailing passion, and another has another, yet their operations are much the same ; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will ; and you may, in a great degree, know all mankind. For instance : Do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune ? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them where you wished to engage and please ? Surely not ; and I hope
you

you wish to engage and please, almost universally. The temptation of saying a smart and witty thing, or *bon mot*, and the malicious applause with which it is commonly received, have made people who can say them, and, still oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expence, (as sometimes they certainly will) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others against you. It is a decided folly, to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to dissemble and conceal whatever degree of anger you may feel inwardly; and, should they be so plain that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the hit to be a fair one, and the jest a good one, and play off the whole thing in seeming good-humour: but by no means reply in the same way; which only shows that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed, injure your honour or moral character, remember there are but two alternatives for a gentleman and a man of parts—extreme positiveness, or a duel.

IF a man notoriously and designedly insults and affronts you, knock him down; but if he only injures you, your best revenge is to be extremely civil to him in your outward behaviour, though at the same time you counterwork him, and return him the compliment, perhaps with interest. This is not perfidy nor dissimulation; it would be so, if you were, at the same time, to make professions of esteem and friendship to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and conveniency of society, the *agremens* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon showing him rather more civility than to another man. In the first place, this behaviour infallibly makes all the laughers of your side, which is a considerable party; and in the next place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon such an occasion, that “they must own
“you have behaved yourself very handsomely in the
“whole affair.”

IN short, let this be one invariable rule of your conduct: Never to show the least symptom of resentment, which you cannot, to a certain degree, gratify; but always to smile where you cannot strike. There
would

would be no living in the world, if one could not conceal, and even dissemble the just causes of resentment, which one meets with every day in active and busy life. Whoever cannot master his humour, should leave the world, and retire to some hermitage, in an unfrequented desert. By showing an unavailing and sullen resentment, you authorize the resentment of those who can hurt you, and whom you cannot hurt; and give them that very pretence, which perhaps they wished for, of breaking with and injuring you; whereas the contrary behaviour would lay them under the restraints of decency, at least, and either hackle or expose their malice. Besides, captiousness, sullenness, and pouting, are most exceedingly illiberal and vulgar.

THOUGH men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himself. The ablest man will, sometimes, do weak things; the proudest man, mean things; the honestest man, ill things; and the wickedest man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes till you have attended to and discovered the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man of the world; do not dispute it; you might be thought envious or ill-natured: but, at the same time, do not take this probity upon trust, to such a degree as to put your life, fortune, or reputation, in his power. This
honest

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honest man may happen to be your rival in power, in interest, or in love ; three passions that often put honesty to most severe trials, in which it is too often cast : but first analyse this honest man yourself ; and then, only, you will be able to judge, how far you may, or may not, with safety, trust him.

If you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has ; and do justice to the one, and something more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel ; and, though they love to hear justice done to them, where they know that they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example : Cardinal Richlieu, who was undoubtedly the ablest statesman of his time, or perhaps of any other, had the idle vanity of being thought the best poet too ; he envied the great Corneille his reputation, and ordered a criticism to be written upon the *Cid*. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *en passant*, and as it might naturally occur. But the incense which they gave him, the smoke of which, they knew, would turn his head in their favour, was as a *bel esprit* and a poet. Why ? Because he was sure of one excellency, and distrustful as to the other.

You

You will easily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

WOMEN have, in general, but one object, which is their beauty; upon which scarce any flattery is too gross for them to swallow. Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person; if her face is so shocking, that she must, in some degree, be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself, that she has graces; a certain manner; a *je ne sais quoi*, still more engaging than beauty. This truth is evident, from the studied and elaborate dress of the ugliest women in the world. An undoubted, uncontested, conscious Beauty is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which, though she may possibly not doubt of herself, yet she suspects that men may distrust.

Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: no, flatter nobody's vices or crimes: on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for people's weaknesses,
and

and innocent, though ridiculous vanities. If a man has a mind to be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people ; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpose) to undeceive them.

SUSPECT, in general, those who remarkably affect any one virtue ; who raise it above all others, and who, in a manner, intimate that they possess it exclusively. I say, suspect them ; for they are commonly impostors : but do not be sure that they are always so ; for I have sometimes known Saints really religious, Blusterers really brave, Reformers of manners really honest, and Prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame ; which, though generally right as to the great outlines of characters, is always wrong in some particulars.

Be upon your guard against those who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you ; for they probably cram you with them only for their own eating : but, at the same time, do not roughly reject them upon that general supposition. Examine further, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart ; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them,—

valeant

valeant quantum valere possunt. In the latter case, it may be useful to seem to accept them, and artfully to turn the battery upon him who raised it.

If a man uses strong oaths or protestations to make you believe a thing, which is of itself so likely and probable that the bare saying of it would be sufficient, depend upon it he lies, and is highly interested in making you believe it; or else he would not take so much pains.

THERE is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only ; which has, very frequently, bad consequences. A parcel of warm hearts and unexperienced heads, heated by convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendships to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. These confidences are as indiscreetly repealed as they were made : for new pleasures and new places soon dissolve this ill-cemented connection ; and then very ill uses are made of these rash confidences. Bear your part, however, in young companies ; nay, excel, if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please ; but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is not likely to become your rival ; for I would not advise you to depend so much upon the

66 KNOWLEDGE OF THE WORLD.

heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

A SEEMING ignorance is very often a most necessary part of worldly knowledge. It is, for instance, commonly adviseable to seem ignorant of what people offer to tell you ; and, when they say, Have not you heard of such a thing ? to answer, No ; and to let them go on, though you know it already. Some have a pleasure in telling it, because they think they tell it well ; others have a pride in it, as being the sagacious discoverers ; and many have a vanity in showing that they have been, though very undeservedly, trusted : all these would be disappointed, and consequently displeased, if you said, Yes. Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, though you should hear them a thousand times ; for the parties affected always look upon the receiver to be almost as bad as the thief : and whenever they become the topic of conversation, seem to be a sceptic, though you are really a serious believer ; and always take the extenuating part. But all this seeming ignorance should be joined to thorough and extensive private informations ; and, indeed, it is the best method of procuring them ; for most people have such a vanity in shewing a superiority over others, though but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not show that they can tell what you did not know ; besides that such seeming ignorance will make you pass for incurious, and consequently undesigning.

designing. However, fish for facts, and take pains to be well informed of every thing that passes ; but fish judiciously, and not always, nor indeed often, in the shape of direct questions ; which always put people upon their guard, and, often repeated, grow tiresome. But sometimes take the things that you would know for granted ; upon which somebody will, kindly and officiously, set you right : sometimes say, that you have heard so and so ; and at other times seem to know more than you do, in order to know all that you want : but avoid direct questioning as much as you can.

HUMAN nature is the same all over the world ; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier, or an ecclesiastic ; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country ; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local ; and every man of sense imitates and conforms to that local good-breeding of the place which he is at.—A conformity and flexibility of manners is necessary in the course of the world ; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the

grave, chearful with the gay, and trifling with the frivolous.

INDEED, nothing is more engaging than a chearful and easy conformity to people's particular manners, habits, and even weakneffes ; nothing (to use a vulgar expression) should come amifs to a young fellow. He should be, for good purposes, what Alcibiades was commonly for bad ones—a Proteus, assuming with ease and wearing with chearfulness, any shape. Heat, cold, luxury, abstinence, gravity, gaiety, ceremony, easiness, learning, trifling, business, and pleasure, are modes which he should be able to take, lay aside, or change occasionally, with as much ease as he would take or lay aside his hat.

YOUNG men are apt to think that every thing is to be carried by spirit and vigour ; that art is meanness, and that versatilitie and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, an abruptness, and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live ; reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover, that plain right reason is, nine times in ten, the fettered and shackled attendant of the triumph of the heart and the passions ; consequently, they address themselves nine times in ten to the conqueror, not to the conquered : and conquerors, you know, must be applied

applied to in the gentlest, the most engaging, and the most insinuating manner.

BUT, unfortunately, young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience; which they call coldness. They are but half mistaken; for though spirit without experience is dangerous, experience without spirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you please; for all my experience is at your service; and I do not desire one grain of your spirit in return. Use them both; and let them reciprocally animate and check each other. I mean here, by the spirit of youth, only the vivacity and presumption of youth; which hinder them from seeing the difficulties or dangers of an undertaking; but I do not mean, what the silly Vulgar call spirit, by which they are captious, jealous of their rank, suspicious of being undervalued, and tart (as they call it) in their repartees upon the slightest occasions. This is an evil and a very silly spirit, which should be driven out, and transferred to an herd of swine.

To conclude: Never neglect or despise old, for the sake of new or more shining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential

friends, of which no man can hope to have half a dozen in the whole course of his life; but I mean friends, in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther.

L Y I N G.

NOTHING is more criminal, mean, or ridiculous, than Lying. It is the production either of malice, cowardice, or vanity; but it generally misses of its aim in every one of these views; for lies are always detected sooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for some time; but we shall certainly be the greatest sufferers in the end: for as soon as we are detected, we are blasted for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To lie, or to equivocate (which is the same thing), to excuse ourselves for what we have said or done, and to avoid the danger of the shame that we apprehend from it, we discover our fear as well as our falsehood; and only increase, instead of avoiding, the danger and the shame; we shew ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To re-
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move a present danger, by equivocating, evading, or shuffling, is something so despicable, and betrays so much fear, that whoever practises them deserves to be chastised.

THERE are people who indulge themselves in another sort of lying, which they reckon innocent, and which in one sense is so; for it hurts nobody but themselves. This sort of lying is the spurious offspring of Vanity begotten upon Folly; these people deal in the marvellous; they have seen some things that never existed; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company; they immediately present and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They are always the heroes of their own fables; and think that they gain consideration, or at least present attention by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of distrust: for one must naturally conclude, that he who will tell any lie from idle vanity, will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man; and with reason; for it is possible for a woman

to be virtuous, though not strictly chaste : but it is not possible for a man to be virtuous without strict veracity. The slips of the poor women are sometimes mere bodily frailties ; but a lie in a man is a vice of the mind, and of the heart.

Nothing but truth can carry us through the world with either our conscience or our honour unwounded. It is not only our duty, but our interest ; as a proof of which, it may be observed, that the greatest fools are the greatest liars. We may safely judge of a man's truth by his degree of understanding.

DIGNITY OF MANNERS.

A CERTAIN dignity of manners is absolutely necessary, to make even the most valuable character either respected or respectable in the world.

HORSE-PLAY, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubs you their dependent and led captain. It gives your inferiors just, but troublesome and improper claims of equality. A joker is near a-kin to a buffoon ; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon any
other

other account than that of his merit and manners, is never respected there, but only made use of. We will have such-a-one, for he sings prettily ; we will invite such-a-one to a ball, for he dances well ; we will have such-a-one at supper, for he is always joking and laughing ; we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions, mortifying preferences, and exclude all ideas of esteem and regard. Whoever *is bad* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light ; and consequently never respected, let his merits be what they will.

DIGNITY of manners is not only as different from pride as true courage is from blustering, or true wit from joking, but is absolutely inconsistent with it ; for nothing vilifies and degrades more than pride. The pretensions of the proud man are often treated with sneer and contempt, than with indignation—as we offer ridiculously too little to a tradesman who asks ridiculously too much for his goods ; but we do not haggle with one who only asks a just and reasonable price.

ABJECT flattery and indiscriminate ostentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence to other people's, preserve dignity.

VULGAR,

VULGAR, low expressions, aukward motions and address, vilify, as they imply either a very low turn of mind, or low education and low company.

FRIVOLOUS curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz very sagaciously marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A CERTAIN degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very different things.

To conclude: A man who has patiently been kicked may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners will even keep such a man longer from sinking, than otherwise he would be. Of such consequence is *Decorum*, even though affected and put on.

GENTLENESS

GENTLENESS OF MANNERS, WITH FIRMNESS OR RESOLUTION OF MIND.

I DO not know any one rule so unexceptionably useful and necessary in every part of life, as to unite *Gentleness of Manners* with *Firmness of Mind*. The first alone would degenerate and sink into a mean, timid complaisance and passiveness, if not supported and dignified by the latter; which would also deviate into impetuosity and brutality, if not tempered and softened by the other: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the first, and thinks to carry all before him by the last. He may, possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by gentleness of manners only: *he becomes all things to all men*; he seems to have no opinion of his own, and fervilely adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins softness of manners with firmness of mind.

THE advantages arising from an union of these qualities are equally striking and obvious. For example: If you are in authority, and have a right to command,

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your commands delivered with mildness and gentleness will be willingly, chearfully, and consequently well obeyed ; whereas, if given brutally, they will rather be interpreted than executed. For a cool, steady resolution should show, that where you have a right to command you will be obeyed ; but, at the same time, a gentleness in the manner of enforcing that obedience should make it a chearful one, and soften, as much as possible, the mortifying consciousness of inferiority.

If you are to ask a favour, or even to solicit your due, you must do it with a *grace*, or you will give those who have a mind to refuse you, either a pretence to do it, by resenting the manner ; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show firmness and resolution. The right motives are seldom the true ones of men's actions, especially of people in high stations ; who often give to importunity and fear, what they would refuse to justice or to merit. By gentleness and softness engage their hearts, if you can ; at least, prevent the pretence of offence ; but take care to show resolution and firmness enough to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains ; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to, than those of mere justice and humanity : their favour must be captivated by the Graces ; their love of ease dis-

turbed

turbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool repentment. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character which every wise man must endeavour to establish.

To conclude : If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your assistance : at the first impulse of passion, be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it : a most unspeakable advantage in business ! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part—no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue ; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling ; but when sustained by firmness and resolution, is always respected, commonly successful.

In your friendships and connections, as well as in your enmities, this rule is particularly useful ; let your firmness and vigour preserve and invite attachments to you ; but, at the same time, let your manner hinder the
enemies

enemies of your friends and dependants from becoming yours : let your enemies be disarmed by the gentleness of your manner, but let them feel, at the same time, the steadiness of your just resentment ; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable.

SOME People cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them ; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business ; which can only be carried on successfully by unadulterated good policy and right reasoning. In such situations I would be more particularly civil, easy, and frank, with the man whose designs I traversed : this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so : a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. In fine, gentleness of manners, with firmness of mind, is a short, but full description of human perfection on this side of religious and moral duties.

M O R A L C H A R A C T E R.

THE Moral Character of a man should be not only pure, but, like Cæsar's wife, unsuspected. The least speck, or blemish, upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect a degree of discredit and infamy upon all who converse with them. But as you may sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal mirth ever make you seem even to acquiesce, much less approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it: but content yourself with telling them, that you know they are not serious; that you have a much better opinion of them than they would have you have; and that you are very sure they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

THERE

THERE is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure. Should he be suspected of injustice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure him esteem, friendship, or respect. I, therefore, recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may, ever so slightly, taint it. Show yourself, upon all occasions, the friend, but not the bully, of Virtue. Even Colonel Chartres (who was the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth), sensible of the disadvantage of a bad character, was once heard to say, that "though
 " he would not give one farthing for virtue, he would
 " give ten thousand pounds for a character; because he
 " should get a hundred thousand pounds by it." Is it possible, then, that an honest man can neglect, what a wise rogue would purchase so dear?

THERE is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean lying; though it is inseparably attended with more infamy and loss than any other. But I have before given you my sentiments very freely on this subject; I shall, therefore, conclude this head, with intreating you to be scrupulously jealous of the purity of your moral character, keep it immaculate, unblemished, unfulled, and it will be
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unsuspected. Defamation and calumny never attack where there is no weak place ; they magnify, but they do not create.

COMMON-PLACE OBSERVATIONS.

NEVER use, believe, or approve Common-place Observations. They are the common topics of wittlings and coxcombs ; those who really have wit have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be wits say upon such subjects.

RELIGION is one of their favourite topics : it is all priest-craft, and an invention contrived and carried on by priests of all religions, for their own power and profit : from this absurd and false principle flow the common-place, insipid jokes and insults upon the clergy. With these people, every priest, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaster ; whereas I conceive, that priests are extremely like other men, and neither the better nor the worse for wearing a gown or a surplice ; but if they are different from other people, probably it is rather on the side of religion and morality, or at least decency, from their education and manner of life.

ANOTHER common topic for false wit, and cold railery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public,

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to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckolds her husband. Whereas I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been laid over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it; but that would be exactly the same, between any man and woman who lived together without being married.

It is also a trite, common-place observation, that courts are the seats of falsehood and dissimulation. That, like many, I might say most, common-place observations, is false. Falsehood and dissimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as courts; only with worse manners. A couple of neighbouring farmers, in a village, will contrive and practise as many tricks to over-reach each other at the next market, or to supplant each other in the favour of the 'squire, as any two courtiers can do to supplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true—That shepherds and ministers are both men; their nature and passions the same, the modes of them only different.

THESE, and many other common-place reflections upon nations, or professions, in general (which are at least as often false as true), are the poor refuge of people
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who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapes's out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries ; and by saying, *Well, and so ?* as if they had not done, and that the sting were still to come. This disconcerts them ; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them : they find proper subjects enough for either useful or lively conversations ; they can be witty without satire or common-place, and serious without being dull.

O R A T O R Y.

ORATORY, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar ; and, even in common conversation, he who has acquired an easy and habitual eloquence, and who speaks with propriety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly. The business of oratory is to persuade ; and to please, is the most effectual step towards persuading. It is very advantageous for a man who speaks in public, to please his hearers so much as to gain their attention ; which he cannot possibly do, without the assistance of oratory.

It is certain, that by study and application every man may make himself a tolerable good orator, eloquence depending upon observation and care. Every man may, if he pleases, make choice of good instead of bad words and phrases, may speak with propriety instead of impropriety, and may be clear and perspicuous in his recitals, instead of dark and unintelligible; he may have grace instead of awkwardness in his gestures and deportment. In short, it is in the power of every man, with pains and application, to be a very agreeable, instead of a very disagreeable speaker; and it is well worth the labour to excel other men in that particular article in which they excel beasts.

DEMOSTHENES thought it so essentially necessary to speak well, that though he naturally stuttered, and had weak lungs, he resolved, by application, to overcome those disadvantages. He cured his stammering by putting small pebbles in his mouth; and gradually strengthened his lungs, by daily using himself to speak loudly and distinctly for a considerable time. In stormy weather he often visited the sea-shore, where he spoke as loud as he could, in order to prepare himself for the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By this extraordinary care and attention, and the constant study of the best authors, he became the greatest orator that his own, or any other age or country have produced.

WHATEVER language a person uses, he should speak it in its greatest purity, and according to the rules of grammar :

grammar: nor is it sufficient that we do not speak a language ill, we must endeavour to speak it well; for which purpose, we should read the best authors with attention, and observe how people of fashion and education speak. Common people, in general, speak ill; they make use of inelegant and vulgar expressions, which people of rank never do. In numbers they frequently join the singular and the plural together, and confound the masculine with the feminine gender, and seldom make choice of the proper tense. To avoid all these faults, we should read with attention, and observe the turn and expressions of the best authors; nor should we pass over a word we do not perfectly understand, without searching or enquiring for the exact meaning of it.

It is said, That a man must be born a poet, but it is in his power to make himself an orator; for to be a poet requires a certain degree of strength and vivacity of mind; but that attention, reading, and labour, are sufficient to form an orator.

P E D A N T R Y.

EVERY excellency, and every virtue, has its kindred vice or weakness; and, if carried beyond certain bounds, sinks into the one or the other. Generosity often runs into profusion, economy into avarice, courage into rashness, caution into timidity, and so on;—inasmuch that, I believe, there is more judgment required for the proper conduct of our virtues, than for avoid-

ing their opposite vices. Vice, in its true light, is so deformed, that it shocks us at first sight; and would hardly ever seduce us, if it did not, at first, wear the mask of some virtue. But virtue is, in itself, so beautiful, that it charms us at first sight; engages us more and more, upon further acquaintance; and, as with other beauties, we think excess impossible: it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. In the same manner, great learning, if not accompanied with sound judgment, frequently carries us into error, pride, and pedantry.

SOME learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be; and that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful: represent, but do not pronounce; and, if you would convince others, seem open to conviction yourself.

OTHERS, to show their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Ancients as something more than men, and of the Moderns as something less. They are never without a classic or two in their pockets; they stick to the old good sense; they

read none of the modern trash ; and will show you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the Ancients ; but still less would I have you brag of an exclusive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry ; judge them all by their merits, but not by their ages ; and if you happen to have an Elzevir classic in your pocket, neither show it nor mention it.

SOME great scholars, most absurdly, draw all their maxims, both for public and private life, from what they call parallel cases in the ancient authors ; without considering, that, in the first place, there never were, since the Creation of the World, two cases exactly parallel ; and, in the next place, that there never was a case stated, or even known, by any historian, with every one of its circumstances ; which, however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly ; but not from the authority of ancient poets or historians. Take into your consideration, if you please, cases seemingly analogous ; but take them as helps only, not as guides.

THERE is another species of learned men, who, though less dogmatical and supercilious, are not less impertinent. These are the communicative and shining pedants, who adorn their conversation, even with women, by happy quotations of Greek and Latin, and

who have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *fly rogue* Horace; *Maro*, instead of Virgil; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but who have got some names and some scraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on one hand, or the suspicion of ignorance, on the other, abstain from learned ostentation. Speak the language of the company that you are in; speak it purely, and unlarded with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

P L E A S U R E.

MANY young people adopt pleasures, for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine that debauchery is pleasure. Drunkenness, which is equally destructive to body and mind, is certainly a fine pleasure! Gaming, which draws us into a thousand scrapes, leaves us penniless, and gives

us

us the air and manners of an outrageous madman, is another most exquisite pleasure.

PLEASURE is the rock which most young people split upon ; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel ; therefore pain and shame, instead of pleasure, are the returns of their voyage.

A MAN of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and a profligate swearer : we should weigh the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our own common sense determine the choice.

WE may enjoy the pleasures of the table and wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it ; but we must be firmly resolved not to destroy our own faculties and constitution, in compliance to those who have no regard to their own. We may play to give us pleasure, but not to give us pain ; we may play for trifles in mixed companies, to amuse ourselves, and conform to custom. Good company are not fond of having a man reeling drunk among them ; nor is it agreeable to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay ; or a rake with half a nose, crippled by coarse and infamous debauches. Those who practise and brag of these things

things make no part of good company ; and are most unwillingly, if ever, admitted into it. A real man of fashion and pleasure observes decency ; at least, he neither borrows nor affects vices : and if he is so unfortunate as to have any, he gratifies them with choice, delicacy, and secrecy.

WE should be as attentive to our pleasures as to our studies. In the latter, we should observe and reflect upon all we read, and in the former, be watchful and attentive to every thing we see and hear ; and let us never have it to say, as some fools do, of things that were said and done before their faces, That “ indeed they did not “ mind them, because they were thinking of something “ else.” Why were they thinking of something else ? And if they were, why did they come there ? Wherever we are, we should (as it is vulgarly expressed) have our ears and our eyes about us. We should listen to every thing that is said, and see every thing that is done. Let us observe, without being thought observers ; for otherwise, people will be upon their guard before us.

ALL gaming, field-sports, and such sort of amusements, where neither the understanding nor the senses have the least share, are frivolous, and the resources of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses, or improve the mind.

THERE

THERE are liberal and illiberal pleasures, as well as liberal and illiberal arts. Sottish drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chase, horse-races, &c. are infinitely below the honest and industrious professions of a taylor and a shoemaker.

THE more we apply to business, the more we relish our pleasures : the exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening, as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other—instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we earn them by previous business ; and few people do business well, who do nothing else. But, when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine.

P R E J U D I C E S.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are just or not ; as you will otherwise be liable to be hurried away by prejudices, instead of being guided by reason, and quietly cherish error, instead of seeking for truth.

USE and assert your own reason ; reflect, examine, and analyse every thing, in order to form a sound and mature judgment ;

judgement ; let no *ipse dixit* impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes : I do not say, that it will always prove an unerring guide ; for human reason is not infallible : but it will prove the least erring guide that you can follow. Books and conversation may assist it ; but adopt neither, blindly and implicitly : try both by that best rule, which God has given to direct us, Reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think ; their notions are almost all adoptive ; and, in general, I believe it is better that it should be so ; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

LOCAL prejudices prevail only with the herd of mankind, and do not impose upon cultivated, informed, and reflecting minds : but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.

RELIGION.

R E L I G I O N.

ERRORS and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied; but not punished, nor laughed at. The blindness of the understanding is as much to be pitied, as the blindness of the eyes; and it is neither laughable nor criminal for a man to lose his way in either case. Charity bids us endeavour to set him right, by arguments and persuasions; but charity, at the same time, forbids us either to punish or ridicule his misfortune. Every man seeks for truth, but God only knows who has found it. It is unjust to persecute, and absurd to ridicule people for their several opinions, which they cannot help entertaining upon the conviction of their reason. It is he who tells, or acts a lie, that is guilty, and not he who honestly and sincerely believes the lie.

THE object of all public worships in the world is the same; it is that great eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks his own the best; and I know no infallible judge in this world, to decide which is the best.

E M P L O Y M E N T O F T I M E.

HOW little do we reflect on the use and value of time! It is in every body's mouth, but in few people's practice. Every fool, who flatters away his whole

whole time in nothings, frequently utters some trite common-place sentence to prove, at once, the value and the fleetness of time. The sun-dials, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time without frequently hearing and seeing how necessary it is to employ it well, and how irrecoverable it is if lost. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest rather than receive them.

TIME is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest or pleasure: they are never idle, but continually employed either in amusements or study. It is an universal maxim, That idleness is the mother of vice. It is, however, certain, that laziness is the inheritance of fools, and nothing can be so despicable as a sluggard. Cato the Censor, a wise and virtuous Roman, used to say, there were but three actions of his life that he regretted: The first was, the having revealed a secret to his wife; the second, that he had once gone by sea when he might have gone by land; and the third, the having passed one day without *doing any thing*.

“TAKE

“TAKE care of the pence, for the pounds will take care of themselves,” was a very just and sensible reflection of old Mr. Lowndes, the famous Secretary of the Treasury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes; for hours will take care of themselves. Be doing something or other all day long; and not neglect half-hours and quarters of hours, which, at the years end, amount to a great sum. For instance: There are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning in those intervals, snatch up some valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book, do not run over it superficially, but read every passage twice over, at least; do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are the *Marchioness Lambert's Advice to her Son and Daughter*, *Cardinal Retz's Maxims*, *Rochevoucault's Moral Reflections*, *Bruyere's Characters*, *Fontenelle's Plurality of Worlds*, *Sir Josiah Child on Trade*, *Bolingbroke's Works*; for style, his *Remarks on the History of England*, under the name of Sir John Oldcastle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Ecclie et Pacis*: the last two are well translated by Barbeyrac. For occasional half-hours or less, read works of invention, wit and humour;

but

but never waste your minutes on trifling authors, either ancient or modern.

NOR are pleasures idleness, or time lost, provided they are the pleasures of a rational being ; on the contrary, a certain portion of time employed in those pleasures, is very usefully employed.

WHATEVER business you have, do it the first moment you can ; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with ; and you must not say to it, as Felix did to Paul, “ At a more convenient season I will speak to thee.” The most convenient season for business is the first ; but study and business, in some measure, point out their own times to a man of sense ; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

DISPATCH is the soul of business ; and nothing contributes more to dispatch, than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order ; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings ; let it be in a consistent
and

and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which, History is only a confused heap of facts.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble spirit and fire of youth. I deny it; and assert, on the contrary, that it will procure you both more time and more taste for your pleasures; and so far from being troublesome to you, that, after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food; and business can never be done without method: it raises the spirits for pleasures; and a *spectacle*, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business, than to a faunterer. The same listlessness runs through his whole conduct, and he is as insipid in his pleasures, as inefficient in every thing else.

I HOPE you earn your pleasures, and consequently taste them; for, by the way, I know a great many men who call themselves Men of Pleasure, but who, in truth, have none. They adopt other people's indiscriminately, but without any taste of their own. I have known them often inflict excesses upon themselves, because they thought them genteel; though they sat as awkwardly upon them as other people's clothes would have done. Have no pleasures but your own, and then you will shine in them.

MANY people think that they are in pleasures, provided they are neither in study nor in business. Nothing like it; they are doing nothing, and might just as well be asleep. They contract habitudes from laziness, and they only frequent those places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and let every place you go to be either the scene of quick and lively pleasures, or the school of your improvements: let every company you go into, either gratify your senses, extend your knowledge, or refine your manners.

If, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six, or at most seven hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is both unwholesome and stupifying. If, by chance, your business, or your pleasures,

pleasures, should keep you up till four or five o'clock in the morning, rise exactly at your usual time, that you may not lose the precious morning hours; and that the want of sleep may force you to go to bed earlier the next night.

ABOVE all things, guard against frivolousness. The frivolous mind is always busied, but to little purpose; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deserve. Knick-knacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They attend more to the decorations of a play, than to the sense of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an absolute loss of it.

To conclude this subject: Sloth, indolence, and effeminacy are pernicious, and unbecoming a young fellow; let them be your *ressource* forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank, or for their learning, or *le bel esprit et le gout*. This gives you credentials to the best companies, wherever you go afterwards.

Know the true value of time ; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination : never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Pensionary De Witt ; who, by strictly following it, found time not only to do the whole business of the Republic, but to pass his evenings at assemblies and suppers, as if he had had nothing else to do or think of.

V A N I T Y.

BE extremely on your guard against vanity, the common failing of inexperienced youth ; but particularly against that kind of vanity that dubs a man a coxcomb ; a character which, once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest : another desires to appear successful among the women : he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one : if it is true, it is ungenerous ; if false, it is infamous : but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves ; such as being descended
 2 from,

from, related to, or acquainted with, people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, whom, possibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

V I R T U E.

VIRTUE is a subject which deserves your and every man's attention. It consists in doing good, and in speaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society; and, in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches, power, and greatness may be taken away from us by the violence and injustice of others, or by inevitable accidents; but virtue depends only upon ourselves, and nobody can take it away from us. Sicknefs may deprive us of all the pleasures of the body; but it cannot deprive us of our virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly; but he will dream of his crimes; and in the day-time, when alone, and when he has
time

time to think, he will be uneasy and melancholy. He is afraid of every thing; for, as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas if a virtuous man be ever so poor and unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him chearful by day, and sleep sound of nights: he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and, sooner or later, it always is rewarded.

To conclude:—Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.



U. S E F U L
MISCELLANEOUS OBSERVATIONS
ON MEN AND MANNERS.

Selected from Lord CHESTERFIELD's LETTERS.

A MAN who does not solidly establish, and really deserve, a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses ; but they do not forgive the least vice of the heart.

THE greatest favours may be done so awkwardly and bunglingly as to offend ; and disagreeable things may be done so agreeably as almost to oblige.

THERE are very few Captain of Foot, who are not much better company than ever Descartes or Sir Isaac Newton were. I honour and respect such superior geniuses ; but I desire to converse with people of this world, who bring into company their share, at least, of cheerfulness, good-breeding, and knowledge of mankind. In common life, one much oftener wants small money, and silver, than gold. Give me a man who has ready cash about him for present expences ; six-pences, shillings,

shillings, half-crowns, and crowns, which circulate easily : but a man who has only an ingot of gold about him, is much above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care always to keep change in the other ; for you will much oftener have occasion for a shilling than for a guinea.

ADVICE is seldom welcome, and those who want it the most, always like it the least.

ENVY is one of the meanest and most tormenting of all passions, as there is hardly a person existing that has not given uneasiness to an envious breast ; for the envious man cannot be happy, while he beholds others so.

A GREAT action will always meet with the approbation of mankind, and the inward pleasure which it produces, is not to be expressed.

HUMANITY is the particular characteristic of great minds ; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies.

THE ignorant and the weak only are idle ; those who have acquired a good stock of knowledge, always desire to increase it. Knowledge is like power in this respect, that those who have the most, are most desirous of having more.

more. Idleness is only the refuge of weak minds, and the holiday of fools.

EVERY man has a natural right to his liberty; and whoever endeavours to ravish it from him, deserves death more than the robber who attacks us for our money on the highway.

MODESTY is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more shocking and disgusting, than presumption and impudence. A man is despised who is always commending himself, and who is the hero of his own story.

NOT to perform our promise is a folly, a dishonour, and a crime. It is a folly, because no one will rely on us afterwards; and it is a dishonour and a crime, because truth is the first duty of religion and morality: and whoever is not possessed of truth, cannot be supposed to have any one good quality, and must be held in detestation by all good men.

WIT may create many admirers, but makes few friends. It shines and dazzles like the noon-day sun, but, like that too, is very apt to scorch; and therefore is always feared. The milder morning and evening light and heat of that planet, soothe and calm our minds. Never seek for wit: if it presents itself, well and good; but even in that case, let your judgment interpose;

interpose ; and take care that it be not at the expence of any body. Pope says very truly,

“ There are whom Heaven has blest with store of wit,

“ Yet want as much again to govern it.”

And in another place, I doubt with too much truth,

“ For wit and judgment ever are at strife,

“ Though meant each other's aid, like man and wife.”

A PROPER secrecy is the only mystery of able men ; mystery is the only secrecy of weak and cunning ones.

To tell any friend, wife, or mistress, any secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risque of being discovered. But a secret properly communicated, only to those who are to be concerned in the question, will probably be kept by them, though they should be a good many. Little secrets are commonly told again, but great ones generally kept.

A MAN who tells nothing, or who tells all, will equally have nothing told him.

IF a fool knows a secret, he tells it because he is a fool ; if a knave knows one, he tells it wherever it is his interest to tell it. But women and young men are very apt to tell what secrets they know, from the vanity
of

of having been trusted. Trust none of these, wherever you can help it.

IN your friendships, and in your enmities, let your confidence and your hostilities have certain bounds: make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business!

SMOOTH your way to the head, through the heart. The way of reason is a good one; but it is commonly something longer, and perhaps not so sure.

SPIRIT is now a very fashionable word: to act with spirit, to speak with spirit, means only to act rashly, and to talk indiscreetly. An able man shews his spirit by gentle words and resolute actions: he is neither hot nor timid.

PATIENCE is a most necessary qualification for business: many a man would rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

IT is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expose either. A man of business should always have his eyes open; but must often seem to have them shut.

IN courts, (*and every where else*) bashfulness and timidity are as prejudicial on one hand, as impudence and rashness are on the other. A steady assurance and a cool intrepidity, with an exterior modesty, are the true and necessary medium.

NEVER apply for what you see very little probability of obtaining ; for you will, by asking improper and unattainable things, accustom the Ministers to refuse you so often, that they will find it easy to refuse you the properest and most reasonable ones. It is a common, but a most mistaken rule at Court, to ask for every thing in order to get something : you do get something by it, it is true ; but that something is, refusals and ridicule.—This maxim, like the former, is of general application.

A CHEARFUL, easy countenance and behaviour are very useful : they make fools think you a good-natured man ; and they make designing men think you an undesigning one.

THERE are some occasions in which a man must tell half his secret, in order to conceal the rest ; but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

CEREMONY is necessary, as the outwork and defence of manners.

A MAN'S

110 MISCELLANEOUS OBSERVATIONS.

A MAN'S own good-breeding is his best security against other people's ill-manners.

GOOD-BREEDING carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

KNOWLEDGE may give weight, but accomplishments only give lustre ; and many more people see than weigh.

MOST arts require long study and application ; but the most useful art of all, that of pleasing, requires only the desire.

It is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all ; since he must know that he cannot obtain any thing without it.

A SKILFUL negociator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter.—This maxim holds equally true in common life.

THE Duc de Sully observes very justly, in his Memoirs, that nothing contributed more to his rise, than
that

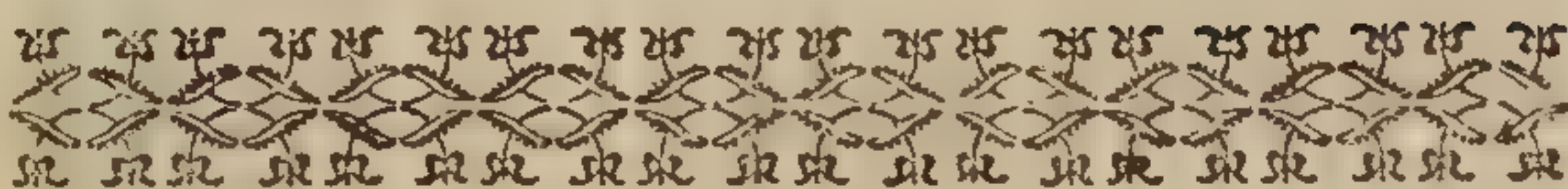
that prudent œconomy which he had observed from his youth ; and by which he had always a sum of money before-hand, in case of emergencies.

It is very difficult to fix the particular point of œconomy ; the best error of the two, is on the parsimonious side. That may be corrected, the other cannot.

THE reputation of generosity is to be purchased pretty cheap ; it does not depend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown would be reckoned generous : so that the difference of those two opposite characters turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants ; a mere trifle above common wages, makes their report favourable.

TAKE care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.

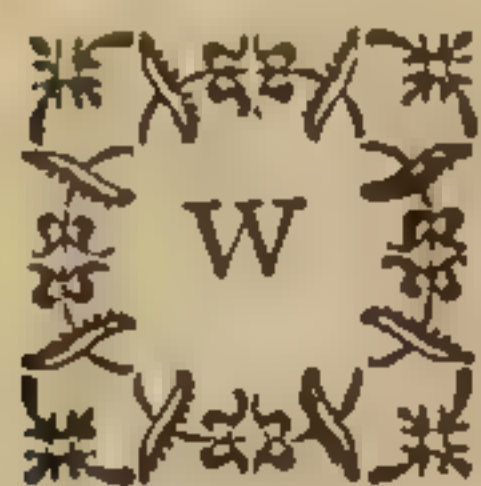




A D V I C E O F
A M O T H E R T O H E R S O N.

B Y T H E
M A R C H I O N E S S D E L A M B E R T :

A T R A C T P A R T I C U L A R L Y R E C O M M E N D E D T O H I S S O N
B Y L O R D C H E S T E R F I E L D .



W H A T E V E R care is used in the education of children, it is still too little to answer the end ; to make it succeed, there must be excellent governors ; but where shall we find them, when princes find it difficult to get and keep them for themselves ? Where can we meet with men so much superior to others, as to deserve to be entrusted with their conduct ? Yet the first years of a man's life are precious, since they lay the foundation of the merit of the rest.

T H E R E are but two seasons of life in which truth distinguishes itself for our advantage. In youth, for our instruction ; and in our advanced years, to comfort us. In the age that passions reign, truth generally quits us for the time.

Two celebrated * men, out of their friendship to me, have had the care of your education ; but as they were obliged to follow the method of studies settled in Colleges, they applied themselves more in your early youth to improve your mind with learning, than to make you know the world, or instruct you in the decorums of life.

I AM going, my son, to give you some precepts for the conduct of your's : Read them without thinking it a trouble. They are not dry lectures, that carry the air of a mother's authority ; they are rather the advice of a friend, and have this merit, that they come from my heart.

AT your entering the world, you must certainly propose to yourself some end or other ; you have too much sense to care to live without any design at all : Nor can you aspire to any thing more becoming and worthy of you than glory. 'Tis a noble view for you to entertain ; but it is fit for you to know what is meant by the term, and what notion you frame of it.

'Tis of various kinds, and each profession has a glory that is peculiar to it. In your's, my son, it means the glory that attends valour. This is the glory of heroes ; it makes a brighter figure than any other ; it always carries with it the true marks of honour, and the recompences it deserves : Fame seems to have no tongue but to sound their praise ; and when you arrive at a certain

* P. Bouhours, and P. Cheminai.

degree of reputation, every thing you do is considerable. All the world has agreed to give the pre-eminence to military virtues ; 'tis no more than their due. They cost dear enough ; but there are several ways of discharging their obligations.

SOME engage in the profession of arms, merely to avoid the shame of degenerating from their ancestors ; others follow it not only out of duty, but inclination. The first scarce ever raise themselves above their rank in the world ; 'tis a debt they pay, and they go no further. The others, flushed with hopes, and carried on by ambition, march a giant's pace in the road of glory. Some propose only to make their fortune ; others have their advancement and immortality itself in view. Such as stint themselves to the making a fortune, never have a very extensive merit. A man that does not aim at raising to himself a great name, will never perform any great actions. And such as go carelessly on in the road of their profession suffer all the fatigues, without acquiring either the honour or recompence that naturally attend it.

If people understood their own interest rightly, they would not lay a stress upon raising a fortune, but would in all professions have their glory and reputation in view. When you attain to a certain degree of merit, and it is generally known, the great glory and reputation you have acquired never fails to make your fortune. A man cannot have too much ardour to distinguish himself, nor can his desires of advancement be encouraged by hopes that are too flattering.

THERE must be great views to give a great vigour to the soul ; 'tis not easy otherwise to make it exert itself. Let your love of glory be ever so eager and active, you may still fall short of your aim ; yet though you should advance but half way, 'tis always glorious to have dared.

THERE is nothing so improper for a young man as that modesty which makes him fancy he is not capable of great things. This modesty is a faintness of soul, which hinders it from exerting itself, and running with a swift career toward glory. Agelilaus was told that the king of Persia was the greatest king ; 'Why should he be greater ' than me (replied he), so long as I have a sword by my ' side ?' There is a superior genius and merit in some persons, that tells them nothing is impossible for them.

FORTUNE, my son, did not level your way to glory ; to make it easier for you, I gave you a regiment betimes, being persuaded, that there is no entering too soon into a profession, where experience is so necessary, and that the first years of a man's life lay the foundation of his character, and enable the world to judge of his future conduct in the residue of it. You made the campaign of Barcelona the most successful to the king's troops, and yet the least celebrated of any. You return into Italy, where every thing is against us ; where we are to fight not only with the enemy, but the climate, the situation, and prejudices of the country. Campaigns that are unhappy for the king, prove so likewise for private men ; the corps of the dead and the faults of the living are
buried

buried in one common grave: Fame is hushed, and has nothing to say of the services of such as are left; but you may still depend upon it, that true valour is never unknown. There are so many eyes observing your behaviour, that you can never want as many witnesses of your worth; besides, you learn more in such campaigns; you try your own abilities; you know yourself well enough to judge what you can do upon occasion: Others know it too; and if you do not raise yourself a reputation in a moment, you are sure to gain one in the end.

GREAT names are not formed in a day; nor is it valour alone that makes extraordinary men: She begins, indeed, to form them, but other virtues must concur to finish them.

THE notion of a hero is inconsistent with the character of a man without justice, probity, and magnanimity. 'Tis not enough to have a name for your valour; you must have a name likewise for your probity. All the virtues must unite together to form a hero. Valour, my son, is not to be inspired by advice; 'tis a gift of nature—but such a one that a person may possess it in the highest degree, and yet deserve very little esteem in other respects.

THE generality of young men fancy they are obliged to nothing else, when once they have acquired the military virtues; and that they are allowed to be unjust, rude, and unmannerly. Do not carry the prerogative of the

sword too far ; it gives you no exemption from other obligations.

TAKE care, my son, to be in reality what others promise or pretend to be ; you have patterns set you in your own family. Your ancestors distinguished themselves by all manner of virtues, as well as by those of their profession. Their blood runs in your veins ; remember always what you owe to your race, and think that you are not to take up with being an ordinary man ; you are not like to get off at so cheap a rate. The merit of your ancestors will enhance your glory ; but if you degenerate, it will be your shame ; they serve equally to put your virtues and your failings in a fuller light.

A NOBLE birth does a man less honour than it exacts of him to deserve ; and to boast of one's family, is to glory in the merit of others.

YOU will find, my son, all the paths that lead to glory traced out and trod already before you ; there is not a greater treasure than a good name, and the reputation of one's ancestors. They have put you in a capacity of attaining to any thing ; 'tis not enough to equal them, you must go beyond them, and arrive at the goal, I mean the honours which they were at the point of enjoying, when they were carried off by an untimely death.

I LAMENT continually that I never saw your grandfather : By the character I have heard of him, nobody had
more

more eminent qualities than he, or a greater talent for war. He acquired such an esteem and authority in the army, that he did more with ten thousand men, than others could with twenty. He might have led his troops to a certain danger, and they would have thought themselves going to an infallible victory. Whatever orders he received, there was no doubt of the execution of them where he was intrusted. At the siege of Graveline, the Mareschals de Gassion and la Meilleraye, who commanded the troops, fell out, and their quarrel divided the army. The two parties were going to attack one another, when your grandfather, who was only Major-general, full of that confidence and authority which a zeal for the public good inspires, ordered the troops in the King's name to stop. He forbade them to own those generals any longer for their leaders : The troops obeyed him ; and the Mareschals de la Meilleraye and de Gassion were forced to retire. The King was made acquainted with this action, and spoke of it several times with esteem.

His fidelity to his prince distinguished itself in the war of Paris ; he refused the staff of Marechal of France, which Gaston Duke of Orleans offered him, to draw him over to his party. The King being informed of it, sent him a warrant to create him Knight of the Holy Ghost ; and wrote him word, that he would never forget the proofs he had given of his loyalty.

WHEN he was made Governor of Metz, the finest government and the most sought after of any at that time in

France, Cardinal Richlieu sent him his commission to la Chapelle, where he was Governor. He was in bed when the express arrived. His men awaked him ; but instead of being transported with the news, he took the packet without opening it, put it under his bolster, and went to sleep again.

WHILST he was Governor of Metz, he was offered considerable sums to give his consent for settling a parliament in that city ; but he would never give it. Governors at that time had the same authority as Viceroys. He refused a hundred thousand livres, which the Jews offered him for leave not to wear the yellow hat. Touched with no passion but for true glory, without any tincture of vanity, or any view of recompence, he despised riches, and loved virtue purely for his own sake. He was so modest that he never knew his own worth. He had the honour to command the great Turenne, who had the complaisance to say, that M. * * * had taught him the art of war. Several persons in office have said frequently, that it was a shame for France, that a man of his merit was not preferred to the first dignities of war.

SUCH, my son, are the patterns set you ; patterns that represent to you human virtues in an eminent degree. You have them all before you in your father. I shall say nothing of his talents for war ; it does not become me to speak of them ; but the use the King made of them, and the various posts of trust that he gave him, are sufficient proofs that he deserved his confidence.

THE King often said, that he was one of his best officers on whom he depended most. This was but part of his merit, for he had all the social virtues; he knew how to reconcile ambition with moderation: He aspired to true glory without troubling himself about making his fortune. He was neglected for a considerable time, and met with a sort of injustice. In that unlucky season, when your father was under the frowns of fortune, (a juncture when any body but he would have been tired out) with what courage did he bear his ill-treatment! He resolved, by failing in no part of his duty, to bring fortune over to his side, or leave her inexcusable: His notion was, that true ambition consisted rather in making one-self superior in merit than in dignity.

THERE are some virtues that are not to be acquired but in disgrace; we know not what we are till we have been tried. The virtues of prosperity are pleasant and easy; those of adversity are harsh and difficult, and require all the powers of a man to enable him to practise them. He knew how to suffer without desponding, for he had an infinite number of resources in himself; he thought he was obliged in duty to continue in his profession, being convinced that the slowness of recompences never authorizes us to quit the service. His misfortunes never shook his courage in the least; he knew how to bear them with patience and dignity, and how to enjoy prosperity without haughtiness and pride. The change of fortune made none at all in his mind, and did not cost him a single virtue.

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WHEN he was made Governor of Luxemburg, all the province was in dread of the French dominion : He cured the people entirely of their fears : So that they were scarce sensible they had changed masters. He had a light hand, and governed only by love, and never by authority : He made nobody feel the distance between him and others. His goodness cut short the way that divided him from his inferiors ; he either raised them up to himself, or else stooped down to them. He never employed his credit but to do good. He could not bear to see any body unhappy where he commanded ; all his care was to solicit and get pensions for the officers, and gratifications for the wounded, and such as had distinguished themselves. He made the fortune of abundance of persons.

SELF-LOVE got but little by your father's advancement, which was the good of others. This made him the delight of all that lived under his government ; and when he died, if they could have done it, they would have purchased him again with their blood. His good qualities struck envy dumb, and all the world in their hearts applauded the King's disposal of his graces. In an age of general corruption, he had the purest morals ; he thought in a different manner from the generality of mankind.

WHAT faithfulness to his word ! He always kept it, tho' at his own expence. What disinterestedness in his conduct ! He never minded his advantage in the least. What allowance did he make for human frailties ! He
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was always excusing the faults of others, and considering them barely as their misfortunes; so that one would be tempted to imagine, that he thought himself the only person in the world that was obliged to be an honest man. His virtues, far from being troublesome to others, left every body at their ease. He had all that amiable complaisance and good nature, which is so useful in life, and so necessary for the good correspondence and harmony of mankind. None of his virtues were precarious, because they were all natural. An acquired merit is often uncertain; but your father, still following reason as his guide, and practising virtue without violence to his nature, never varied at all in his conduct.

SEE, my son, what we have lost. Such an extraordinary degree of merit seemed to insure us a vast fortune: Nothing was more reasonable than our hopes in the reign of so just a Prince. Your father, however, left you nothing but his name and example. His name obliges you to bear it with dignity, and his virtues challenge your imitation; 'tis a model by which you may form yourself: I do not ask more of you, but I will not excuse you for less.

You have this advantage over your ancestors, that they may serve to guide you: I am not ashamed to say, that they left you no fortune, nor would they blush to own it, after employing their estates in the service of their prince, and passing through life without any injustice to others, or any meanness in their own conduct.

GREAT fortunes are so seldom innocent, that I easily forgive your ancestors for not leaving you any. I have done all I could to bring our affairs into some order, a point in which women can distinguish themselves no way but by œconomy. I shall do my utmost to discharge every duty incumbent upon me in my circumstances: I shall leave you as much as is fitting for you, if you are so unhappy as to have no merit; and enough in all reason, if you have the virtues I wish you.

As I desire nothing upon earth so much as to see you a perfectly honest man, let us see what sort of conduct is necessary to give one a title to that character, that we may know what we ought to do to deserve it. I improve myself by these reflections; and may perhaps be one day happy enough to change my precepts into examples.

SHE that exhorts another ought to lead the way herself. A Persian ambassador asked the wife of Leonidas, ‘Why they paid such honours to the women at Lacedæmon?’ ‘’Tis (replied she) because they have entirely the forming of the men.’ A Greek lady shewed her jewels to Phocion’s mother, and asked to see her’s: The noble Athenian pointed to her children, and said to her, ‘These are my finery and jewels.’ I hope, my son, to find in time a like subject of glory in you: But let us return to the obligations that men are obliged to discharge.

THERE is a certain order in these obligations: A man should know how to live with his superiors, his equals, and his inferiors, as well as with himself. With his superiors he should know how to please without sinking into meanness, should shew an esteem and friendship to his equals, should condescend to his inferiors so as not to let them feel the weight of his superiority, and should keep up a dignity with himself.

ALL these obligations are still inferior to the veneration you owe to the Supreme Being. Religion is a correspondence settled between God and man, by the favours of God to men, and the worship that men pay to God. Souls of a superior genius have noble sentiments for the Deity, and pay him a worship peculiar to themselves, very different from that of the vulgar; it all comes from their heart, and is directed immediately to God. Moral virtues are very precarious without the christian to support them. I do not recommend to you a piety blended with weakness and superstition; I only insist, that the love of order should make you submit your understanding and sentiments to God, and should shew itself in every part of your conduct; it will inspire justice into you, and justice is the basis of all other virtues.

THE generality of young men think to distinguish themselves now-a-days by assuming a libertine air, which degrades them among men of sense: Such an air, instead of arguing a superiority of understanding, shews only the depravity of the heart. People never attack religion, but when they have an interest to attack it: Nothing makes
a man

a man happier than to have his understanding convinced, and his heart affected with it; 'tis of excellent use in every season and circumstance of life. Such as are not happy enough to believe as they ought, do yet find it reasonable to submit to the established religion: They know that what is miscalled prejudice, has a great vogue in the world, and ought to be treated with respect.

A LIBERTINE way of thinking, and licentiousness of manners, ought to be banished under the present reign.

THE behaviour of the Sovereign is a sort of law to regulate that of others; it enjoins whatever he practises, and forbids what he declines doing. The failings of princes are multiplied, and their virtues are renewed by imitation. Though courtiers should be debauched in their sentiments, there is still a politeness reigning at court, which serves to throw a veil over vice. We have the good fortune to be born in an age, when purity of morals and a respect for religion are necessary to please the Prince.

I MIGHT, my son, in the order of your duties, insist on what you owe to me, but I would derive it entirely from your heart. Consider the condition in which your father left me: I had sacrificed all that belonged to me to raise his fortune, and I lost my all at his death. I saw myself left alone, destitute of any support. I had no friends but his: And I found by experience, that few persons are capable of being friends to the dead. I met with enemies in my own family: I had a law-suit upon my hands against
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potent adversaries, and my whole fortune depended on the event. I gained it at last without any power of my own, and without any cringing to others. In a word, I made the best I could of my ill circumstances ; and as soon as ever my own fortune was mended, I set myself to make your's. Give me the same share in your friendship, that I shall give you in my little fortune.

I WILL have no affected respect ; I would have all your regards to me come not from constraint, but purely from your heart. Let them proceed entirely from your inclinations, without being influenced by any motive of interest. In short, take care of your own glory, and I'll take care of every thing else.

YOU know how to conduct yourself with your superiors : But there are still some instructions to be given with regard to the duty you owe your Prince. You are of a family that has sacrificed their all for him. As for the persons on whom you depend, the first merit is to please.

IN subaltern employments you have no way to support yourself but by being agreeable : Masters are just like mistresses : whatever services you have done them, they cease to love you as soon as you cease to please them.

THERE are various sorts of dignity, and they require as various kinds of respect.

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THERE are real and personal dignities, and there are dignities of institution : There is always a respect due to persons in elevated stations, but it is merely an outward respect : Our real respect and esteem is due only to merit. When fortune and virtue have concurred to raise a man to a high post, there is a double empire in the case, which commands a double submission ; but let not the glittering of grandeur dazzle and impose upon you.

THERE are some mean souls that are always crouching and grovelling before grandeur. One ought to separate the man from the dignity, and see what he is when he is stripped of it ; there is another greatness very different from that which power and authority give. 'Tis neither birth nor riches that distinguish men ; the only real and true superiority among them is merit.

THE character of an honest man is a nobler title than any that fortune can bestow. In subaltern posts one is necessarily dependant : One must make one's court to the ministers, but it must be made with dignity. I shall never give you any cringing lectures ; 'tis your services that should speak for you, and not any unbecoming submissions.

MEN of merit, when they make their court to ministers do them an honour, but scoundrels disgrace them. Nothing is more agreeable than to be a friend of persons of
dignity ;

dignity ; but what lays the foundation of this friendship, is a desire to please them.

LET your acquaintance be with persons that are above you ; you will by that means get a habit of respect and politeness. People are too careless when they converse with their equals ; they grow dull, for want of exerting their parts.

I do not know whether one may hope to find friends at court. As for persons of eminent dignity, their post exempts them from a great many duties, and covers abundance of their failings. 'Tis good to examine into men to know them thoroughly, and see them with their every day's merit about them. The favourites of fortune impose upon you, when you look upon them at a distance ; the distance puts them in a point of view that is favourable to them : Fame always enhances their merit, and flattery deifies them. Examine them near, and you'll find them to be but men. What a number of ordinary creatures do we find at court ! To rectify one's notions of greatness, one must view it near ; you'll cease immediately, either to desire or fear it.

LET not the failings of great men corrupt you, but rather teach you to correct your own. Let the ill use which they make of their estates teach you to despise riches, and keep yourself within bounds. Virtue seldom has the direction of their expences.

AMONG the infinite number of tastes invented by luxury and sensuality, why has there not been one formed for relieving the miserable? Does not humanity itself make you feel the necessity of assisting your fellow-creatures? Good-natured and generous tempers are more sensible of the obligation that lies upon them to do good, than they are of all the other necessities of life. Marcus Aurelius thanked the gods for his having always done good to his friends, without making them wait for it. 'Tis the great felicity of grandeur, when others find their fortune in our's: 'I can't (said that prince) have any relish of a 'happiness that nobody shares in but myself.'

THE most exquisite pleasure in nature is to make the pleasure of others; but for this end one must not be too fond of the goods of fortune. Riches never were the parent of virtue, but virtue has often been the cause of riches. What use, too, do the generality of great men make of the glory of their station? They put it all in exterior marks, and in an air of pride. Their dignity sits heavy on them, and depresses others; whereas true greatness is humane; it is always easy of access, and condescends even to stoop to you; such as really enjoy it, are at their ease, and make others so too, as well as themselves. Their advancement does not cost them any virtue, and the nobleness of their sentiments had formed, and in a manner habituated them to it before-hand. Their elevated station seems natural to them, and nobody is a sufferer by it.

TITLES and dignities are not the bonds that unite us to men, or gain them to us: Without merit and beneficence to recommend our grandeur to them, we have but a precarious tenure of their friendship; and they will only seek to indemnify themselves, at our expence, for the homage which they have been forced to pay to the post, rather than to the man that enjoys it, whom they will not fail to arraign freely, and condemn in his absence. If envy be the motive that makes us love to lessen the good qualities of men in great posts, 'tis a passion we ought to oppose, and render them the justice that they deserve. We fancy frequently that we have no grudge but against the men, when indeed our malignity is owing to their places: Persons in great posts never yet enjoyed them with the good liking of the world, which only begins to do them justice when they are out of place. Envy in spite of itself pays a homage to greatness at the same time that it seems to despise it; for to envy places is to honour them. Let us not out of discontent condemn agreeable stations, which have no fault but that we are not in them ourselves. 'Tis time now to pass to the duties of society.

MEN have found it necessary as well as agreeable to unite for the common good: They have made laws to restrain the wicked; they have agreed amongst themselves, as to the duties of society, and have annexed an honourable character to the practice of those duties. He is the honest man that observes them with the most exactness,

and the instances of them multiply in proportion to the degree and nicety of a person's honour.

VIRTUES are linked together, and have a sort of alliance with one another: What constitutes a hero is, the union of all the virtues. After prescribing the duties necessary for their common security, men set themselves to make their conversation agreeable, and settled certain rules of politeness and living to be observed by persons of birth and quality.

THERE are some failings, against which no precepts are to be given: There are certain vices that are unknown to men of honour. Probity, fidelity in keeping one's word, and a love of truth, are subjects that I think I need not insist on, and recommend to you: You know, that a man of honour knows not what it is to tell a lie. What elogiums does not the world give, and give deservedly, to lovers of truth? The man, say they, that does good, and speaks truth, resembles the Deity, whose essential properties are goodness and truth. We are not indeed obliged always to speak what we think, but we must always think what we speak. The true use of speech is to promote truth. When a man has acquired a reputation for veracity, his word is taken implicitly; it has all the authority of an oath, and the world receives what he says with a sort of religious respect.

FALSHOOD in actions is full as inconsistent with a love of truth, as falshood in words. Men of honour are never false; what indeed have they to disguise? Nor are they
fond

fond of shewing themselves, because sooner or later, true merit will make its way.

REMEMBER that the world will sooner pardon you your failings, than the affectation of pretending to virtues which you have not in reality. Falshood affects to put on the air of truth, but a false man's professions go no further than his looks and discourses; whereas a man of veracity's are made good by his actions. It has been said a long time ago, that hypocrisy is an homage which vice pays to virtue: But the principal virtues are not of themselves sufficient to qualify a man to please; he must have likewise agreeable and engaging qualities.

WHEN one aims at gaining a great reputation, one is always in a state of dependence on the opinion of others. It is very difficult for a man to rise to honours by his services, unless he has friends to set them forth, and a manner of behaviour proper to recommend them.

I HAVE told you already, that in subaltern posts a man can't support himself but by a knack of pleasing; as soon as ever he is neglected, he becomes from that moment inconsiderable: There is nothing so disagreeable as to shew a too great fondness for one's self, and expose one's vanity, so as to make people see that we like ourselves above all the world, and that every thing centers in us.

A MAN with a great deal of wit may make himself very disagreeable, when he only employs it to find out

the failings of others, and expose them publicly. As for this sort of men, who only shew their wit at other people's expence, they ought to consider that no body's life is so perfectly without a blemish, as to give him a right to censure another man's.

RALLERY makes a part of the amusements of conversation, but is a very nice matter to manage. Persons that want to traduce, and love to rally, have a secret malignity in their heart. The most agreeable rally in nature gives offence, if it advances a step too far; so easy is the transition from the one to the other. A false friend often abuses the liberty of banter, and reflects upon you: In all cases of this nature the person that you attack has the sole right of judging whether you are in jest or no; the moment that he takes offence, it ceases to be rally; 'tis a downright affront.

RALLERY should never be used but with regard to failings of so little consequence, that the person concerned may be merry on the subject himself. Nice rally is a decent mixture of praise and reproach; it touches slightly upon little failings, only to dwell the more upon great qualities. Monsieur de la Rochefoucault says, that 'the man who dishonours another, does less mischief than he that ridicules him:' I should be of his opinion for this reason, that it is not in any body's power to dishonour another: 'tis not the discourse or reflections of others; 'tis only our own conduct that

that can dishonour us: The causes of dishonour are known and certain, but ridicule is entirely arbitrary: It depends on the manner how objects appear to us, and on our manner of thinking and taking them. There are some people that may be said to wear always spectacles of ridicule, and see every thing thro' them; 'tis not so much the fault of objects, as the fault of persons that view them in such a light: This is so true, that such persons as appear ridiculous in certain companies, would be admired in others where there are men of sense and merit.

A MAN's humour too contributes much to the making him agreeable, or otherwise; dark and sour humours, that have a spice of malevolence in them, are vastly disagreeable.

HUMOUR is the disposition with which the soul receives the impression of objects; good-natured tempers take nothing ill; their indulgence is of benefit to others, and supplies them with what they want in themselves.

THE generality of mankind imagine, that it is to no purpose to attempt to correct their humour; they say 'I was born so,' and fancy this excuse is enough to justify their not taking any pains about it. Such tempers must infallibly displease; men owe you nothing, any farther than you are agreeable to them. The way to be so, is to forget one's self, to put others upon subjects that they like, to make them pleased with themselves, to set

them out with advantage, and allow them the good qualities which others dispute their having. They believe you give them what the world does not allow them; Their merit seems in some sort to be of your creation, whilst you exalt them in the opinion of others: But this is never to be pushed so far as to commence flattery.

NOTHING pleases so much as sensible and tender persons trying to make a friendship with others.

TAKE care to carry yourself in such a manner, that your behaviour may at once make a tender of your own friendship, and invite the friendship of others. You can never be an amiable man, without knowing how to be a friend, without a taste and knowledge of friendship. 'Tis this corrects the vices of society; it softens the roughness of people's natures; it brings down their vanity, and makes them know themselves. All the obligations of honour are included in the obligations of perfect friendship.

IN the hurry and bustle of the world, take care, my son, to have a sure friend to whisper truth to your soul: Be always ready to hear the advice of your friends. The owning of faults is no hard matter for persons that find a fund within themselves to mend them: Think that you have never done enough, when you find that you can still do better. No body takes a reproof so kindly as he that deserves most to be commended. If you are happy enough to find a true friend, you have found a treasure; his reputation will secure your own: He will answer for
you

you to yourself; he will alleviate all your troubles, and multiply all your pleasures. But if you would deserve a friend, you must know how to be one.

ALL the world is complaining of the want of friends, and yet scarce any body gives himself the trouble of bringing the necessary dispositions to gain and preserve them. Young men have their companions, but they very rarely have any friends: Pleasures are what unite them, but pleasures are not ties worthy of friendship. I do not pretend to make a dissertation on this subject; I only touch slightly on some duties of civil life: I refer you to your own heart, which will put you upon desiring a friend, and make you feel the necessity of having one. I depend upon the niceness of your sentiments to instruct you in the duties of friendship.

IF you would be perfectly an honest man, you must think of keeping your self-love within bounds, and placing it on a good object. Honesty consists in waving one's own rights, and paying a regard to those of others. If you set up to be happy alone, you will never be so; all the world will dispute your happiness with you: but if you are for making the world happy, as well as yourself, every body will assist you. All vices whatever flatter self-love, and all the virtues agree to attack it; valour exposes it; modesty lowers it; generosity throws it away; moderation mortifies it; and zeal for the public sacrifices it to the good of society.

SELF-

SELF-LOVE is a preferring of one's self to others, as honesty is the preferring of others to one's self. There are two kinds of self-love; the one natural, lawful, and regulated by justice and reason; the other vicious and corrupt. Our first object is certainly ourselves; 'tis only reflection that calls us back to justice. We don't know how to love ourselves; we either carry our self-love too high, or exercise it improperly. To love one's self as one ought, is to love virtue; to love vice is to strike in with a blind and mistaken love.

WE have sometimes seen persons advance themselves by ill ways; but if vice is preferred, it is not for any length of time; corrupt persons ruin themselves by the very means, and with the same principles that raised them. If you would be happy with security, you must be so with innocence. There is no power sure and lasting but that of virtue.

THERE are some amiable tempers that have a fine and natural congruity with virtue: Those to whom nature has not been so bountiful, must be watchful over their conduct, and know their true interest, to be able to correct an evil disposition. Thus the understanding rectifies the heart.

THE love of esteem is the life and soul of society; it unites us to one another: I want your approbation, you stand in need of mine; by forsaking the converse of men, we forsake the virtues necessary for society; for when

one is alone, one is apt to grow negligent ; the world forces you to have a guard over yourself.

POLITENESS is the most necessary quality for conversation ; 'tis the art of employing the exterior marks of breeding, which after all gives us no assurance of a man's inward qualities. Politeness is an imitation of honesty, and shews a man in his outside, such as he ought to be within ; it discovers itself in every thing, in his air, in his discourse, and in his actions.

THERE is a politeness of understanding, and a politeness of manners : That of the understanding consists in saying curious and ingenious things ; that of manners in saying things of a flattering nature, and an agreeable turn.

I do not confine politeness to that intercourse of civilities and compliments, which is settled by common use ; they are made without any meaning, and received without any sense of obligation : People are apt to over-do the matter in this sort of intercourse, and abate of it upon experience.

POLITENESS is a desire to please the persons with whom we are obliged to live, and to behave ourselves in such a manner, that all the world may be satisfied with us ; our superiors with our respects ; our equals with our esteem ; and our inferiors with our kindness and condescension. In a word, it consists in a care to please, and say what is proper to every body. It sets out their good qualities ;
it

it makes them sensible that you acknowledge their superiority ; when you know how to exalt them, they will set you out in their turn ; they will give you the same preference to others, which you are pleased to give them to yourself ; their self-love obliges them to do so.

THE way to please is not to display your superiority ; 'tis to conceal it from being perceived. There is a great deal of judgment in being polite ; but the world will excuse you at an easier rate.

THE generality of people require only certain manners that please : If you have them not, you must make up the defect with the number of your good qualities. There must be a great deal of merit to get over a clownish awkward behaviour. Never let the world see that you are fond of your own person : A polite man never finds time to talk of himself.

You know what sort of politeness is necessary to be observed to the women. At present it looks as if the young men had made a vow not to practise it ; 'tis a sign of a careless education.

NOTHING is more shameful than a voluntary rudeness ; but let them do their worst, they can never rob the women of the glory of having formed the finest gentlemen of the last age. 'Tis to them that they owed all the complaisance of behaviour, the delicacy of inclinations, and the fine gallantry of wit and manners which were then remarkable.

AT present indeed exterior gallantry seems to be banished ; the manners of the world are different, and every body has lost something by the change ; the women the desire of pleasing, which was the source of their charms ; and the men the complaisance and fine politeness, which is only to be acquired in their conversation. The generality of men fancy that they owe them neither probity nor fidelity : It looks as if they had a licence to betray them, without affecting their honour. Whoever would think fit to examine into the motives of such a conduct, would find them very scandalous. They are faithful to one another, because they are afraid, and know they shall be called to an account : But they are false to the women without fear of suffering, and without remorse. This shews their probity to be only forced, to be rather the effect of fear than the love of justice ; and accordingly, if we examine close into such as make a trade of gallantry, we shall find them frequently to be men of no honour ; they contract ill habits ; their manners are corrupted ; they grow indifferent to truth, and indulge themselves in their habitual neglect of their word and oaths. What a trade is this ! where the least ill thing that you do, is to seduce the women from their duty, to dishonour some, to make others desperate, where a sure calamity is oftentimes all the recompence of a sincere and constant affection.

THE men have no reason to find so much fault with the women ; for it is by them that they lose their innocence. If we except some women that seem destin'd to vice from
their

their cradle, the rest would live in a regular practice of their duty, if the men did not take pains to turn them from it : But in short, 'tis their business to be on their guard against them. You know that it is never allowable to dishonour them ; if they have had the weakness to trust you with their honour, 'tis a confidence that you ought not to abuse. You owe it to them, if you have reason to be satisfied with them ; you owe it to yourself, if you have reason to complain of them. You know too, that by the laws of honour you must fight with equal weapons ; you ought not therefore to expose a woman to dishonour for her amour, since she can never expose you for yours.

I MUST however caution you against incurring their hatred ; it is violent and implacable : There are some offences which they never pardon, and people run a greater risk than they imagine, in wounding their honour ; the less their resentment breaks out, the more terrible is it ; by being held in, it grows the fiercer. Have no quarrel with a sex that knows so well how to resent and revenge themselves ; and the rather, because the women make the reputation of the men, as the men make that of the women.

'Tis a happy talent, but very rarely to be met with, to know how to manage the point of praise, to give it agreeably and with justice. The morose man does not know how to praise ; his judgment is spoiled by his temper. The flatterer, by praising too much, ruins his own credit,

dit, and does honour to nobody. The vain man deals out his praises only to receive others in return ; he shews too plainly that he praises merely out of affectation. Shallow understandings esteem every thing, because they know not the value of things : They cannot make either their esteem or contempt pass in the world. The envious wretch praises nobody, for fear of putting others on a level with himself. An honest man praises in the right place ; he feels more pleasure in doing justice, than in raising his own reputation by lessening that of others. Persons that reflect, and are nice upon this article, are very sensible of all these differences. If you would have your praises of any body be of service to you, always praise out of the regard you have for others, and not out of any regard to yourself.

ONE should know how to live with one's competitors ; there is nothing more common than to wish to raise one's self above them, or to try to ruin them : But there is a much nobler conduct ; 'tis never to attack them, and always strive to exceed them in merit ; 'tis a handsome action to yield them the place which you think is due to them.

AN honest man chuses rather to neglect his own fortune, than to fail in a point of justice. Dispute about glory with yourself, and strive to acquire new virtues, and to improve the merit of those which you have already.

ONE must be very cautious in the article of revenge ; it is often of use to make one's self feared ; but it is almost always dangerous to revenge one's self. There is not a greater weakness than to do all the mischief that we can. The best manner of revenging an injury, is not to imitate the person that did it. 'Tis a fight worthy of honest men to oppose patience to passion, and moderation to justice. An extravagant hatred puts you beneath the persons that you hate. Do not justify your enemies ; do nothing that can excuse them ; they do us less mischief than our own faults. Little souls are cruel, but clemency is the virtue of great men. Cæsar said, that ' the most agreeable fruit of his victories, was the having ' it in his power to give people their lives who had attempted his own.' There is nothing more glorious and exquisite than this kind of revenge ; 'tis the only one that men of honour allow themselves to take. As soon as your enemy repents and makes his submission, you lose all manner of right to revenge.

THE generality of mankind bring nothing into the intercourse of life but their weakness, which serves for society. Honest men form an intimacy by their virtues, the ordinary sort of men by their pleasures, and villains by their crimes.

GOOD-FELLOWSHIP and gaming have their excess and their dangers : Love has others peculiar to itself ; there is no playing always with beauty ; it sometimes commands imperiously.

imperiously. There is nothing more shameful in a man than excessive drinking, and drowning his reason, which ought to be the guide of his life. To give up one's self to voluptuousness is to degrade one's nature. The surest way to avoid it is not to grow familiar with it: One would think the voluptuous man's soul was a charge to him.

As for gaming, 'tis the destruction of all decorum. The prince forgets his dignity at it, and the woman her modesty. Deep play carries with it all the social vices. They rendezvous at certain hours to hate and ruin one another; 'tis a great trial of probity; and few people have preserved theirs unspotted in a course of gaming.

THE most necessary disposition to relish pleasures is, to know how to be without them. Sensual pleasure is out of the way of reasonable persons. Let your pleasures be ever so great, remember still to expect some melancholy affair to disturb them, or some vexatious one to end them.

WISDOM makes use of the love of glory to guard against the meannesses into which sensuality hurries a man. But one must set to work betimes to keep one's self free from passions; they may in the beginning be under command, but they domineer at last: They are more easy to be overcome than satisfied.

KEEP yourself from envy, 'tis the lowest and most shameful passion in the world; it is always disowned.

L

Envy

Envy is the shadow of glory, as glory is the shadow of virtue. The greatest sign that a man is born with great qualities is, to say, that he has no envy in his nature.

A MAN of quality can never be amiable without liberality. The covetous man cannot fail of being disagreeable. He has within him an obstacle to all virtues: He has neither justice nor humanity. When once a man gives up himself to avarice, he renounces glory: It is said, there have been illustrious villains, but that there never were any illustrious misers.

THOUGH liberality is a gift of nature, yet if we had a disposition to the contrary vice, we might by good sense and reflections correct it.

THE covetous man enjoys nothing. Money has been said to be a good servant, though an ill master; but it is good on account of the use we can make of it.

THE covetous wretch is more tormented than the poor man. The love of riches is the root of all vices, as disinterestedness is the first principle of all virtues.

RICHES must be immense, in order to be entitled to the first place among the goods of life: they are indeed the first object of the desires of the greatest part of mankind; yet virtue, glory, and a great reputation, are vastly preferable to all the gifts of fortune.

THE most sensible pleasure of honest men is, to do good, and relieve the miserable. What a wide difference is there

there between having a little more money, or losing it for one's diversion, and the parting with it in exchange for the reputation of goodness and generosity ! 'Tis a sacrifice that you make to your glory. Deny yourself something to lay up a fund for your liberality ; 'tis an excellent point of œconomy, which naturally tends to advance you, and gain you a good character.

A GREAT reputation is a great treasure. We must not imagine that a great fortune is necessary to enable one to do good ; all the world can do it in their several stations, with a little attention to themselves, and others ; fix this inclination in your heart, and you'll find wherewith to gratify it : Occasions enough offer themselves before you, and there are but too many unhappy persons that solicit you.

LIBERALITY distinguishes itself in the manner of giving : The liberal man doubles the merit of a present by the good will with which he makes it : The covetous wretch spoils it by his regret at parting with it. Liberality never ruined any body. Families are not raised by avarice ; but they are supported by justice, moderation, and integrity. Liberality is one of the duties of a noble birth. When you do good, you only pay a debt ; but still prudence is to govern you in such cases ; the principles of profuseness are not shameful, but the consequences of it are dangerous.

THERE are few men know how to live with their inferiors. The great opinion that we entertain of ourselves,

makes us look upon all below us as a distinct species ; but how contrary are such sentiments to humanity ! If you would raise yourself a great name, you must be affable and easy of access ; your military profession gives you no dispensation in this point. Germanicus was adored by his soldiers. To learn what they thought of him, he walked one evening through his camp, and overheard what they said at their little meals, where they take upon them to pass their judgement on their general ; ‘he went
 ‘ (says Tacitus) to enjoy his reputation and glory.’

You must command by example, rather than authority : Admiration forces men to imitation, much sooner than command : To live at your ease, and treat your soldiers harshly, is to be their tyrant and not their general.

CONSIDER with what view authority was first instituted, and in what manner it should be exercised : ’tis virtue, and the natural respect which the world pays to it, that made men consent to obedience. You are an usurper of authority, if you do not possess it upon that footing. In an empire, where reason shall govern, all the world should be on a level, and no distinction be paid, but to virtue.

HUMANITY itself suffers by the vast difference that fortune has put between one man and another. ’Tis not any dignity, or haughtiness, but your merit, that should distinguish you from the vulgar. Consider the advantages of a noble birth, and high station, only as goods which fortune lends you, and not as distinctions annexed to your person,

person, and that make a part of yourself. If your quality raises you above the ordinary world, think how much you have in common with other men by your weaknesses, which confound you with them : Let justice then stop the motions of your pride, which would distinguish you from them.

KNOW that the first laws which you ought to obey, are those of humanity : Remember that you are a man, and that you command over men. When the son of Marcus Aurelius lost his præceptor, the courtiers found fault with him for weeping on that occasion. Marcus Aurelius said to them : ‘ Allow my son to be a man, before he comes to be an emperor.’

FORGET always what you are, when humanity requires it of you ; but never forget it when true glory calls upon you to remember it. In fine, if you have any authority, use it only for the happiness of others. Admit them near you, if you are great yourself, instead of keeping them at a distance : never make them feel their inferiority ; and live with them, as you would have your superiors live with you.

THE greatest part of mankind do not know how to live with themselves : All their care is rather how to get rid of themselves, and they spend their time in seeking for happiness in exterior objects. You should, if it be possible, fix your felicity within yourself, and find in your

own breast an equivalent for the advantages which fortune denies you ; you will be more easy as to them ; but it must be a principle of reason that brings you thus to yourself, and not an aversion for mankind.

You love solitude ; they reproach you with being too private ; I do not find fault with your taste, but you must not let the social virtues suffer from it. Retire into yourself, says Marcus Aurelius ; practise often this retreat of the soul, you will improve yourself by it. Have some maxim to call up you reason, and fortify your principles upon occasion. Your retirement makes you acquainted with good authors : judicious men do not crowd their minds indifferently with all sorts of learning, but choose their subject.

TAKE care that your studies influence your manners, and that all the profit of your reading be turned to virtue. Try to find out the first principles of things, and do not subject yourself servilely to the opinions of the vulgar.

YOUR ordinary reading should be history, but always use reflections with it. If you only think of filling your memory with facts, and polishing your mind with the thoughts and opinions of the ancients, you will only lay up a magazine of other people's notions : One quarter of an hour's reflection improves and forms the mind more than a great deal of reading. A want of learning is not so much to be dreaded, as error and false judgments.

REFLECTION

REFLECTION is the guide that leads to truth : Consider facts only as authorities to support reason, or as subjects to exercise it.

HISTORY will instruct you in your business ; but after you have drawn from it all the advantage proper for your profession, there is a moral use to be made of it, which is of much greater consequence to you.

THE first science of man is human nature. Leave politics to ministers, and what belongs to grandeur to princes ; but do you find out the man in the prince ; observe him in the course of common life ; see how low he sinks, when he gives himself up to his passion. An irregular conduct is always followed with dismal consequences.

To study history is, to study the passions and opinions of men ; 'Tis to examine them thoroughly ; 'tis to pull the mask off their actions, which appeared great whilst they were veiled, and consecrated as it were by success, but often become contemptible, when the motive of them is known. There is nothing more ambiguous than the actions of men. We must trace them up to their principles, if we would know them rightly. 'Tis necessary to be sure of the spirit of our actions, before we glory in them.

WE do little good, and a great deal of ill ; and have the knack too of spoiling, and depraving the little good that we do.

SEE Princes in history, and elsewhere, as so many Actors on the stage; they no way concern you, but by the qualities which we have in common with them. This is so true, that such historians as have set themselves to describe them rather as men than kings, and shew them to us in their private life, give us the most pleasure: We find out ourselves in them: We love to see our own weakneses in great men. This consoles us in some measure for our own lowness, and raises us in some sort to their elevation. In short, consider a history as a register of times, and a picture of manners: You may discover yourself there, without any offence to your vanity.

I SHALL exhort you, my son, rather to take pains with your heart, than to improve your understanding; that ought to be the great study of your life. The true greatness of man lies in the heart; it must be elevated by aspiring to great things, and by daring to think ourselves worthy of them. 'Tis as becoming to encourage a little vanity within one's self, as it is ridiculous to shew it to others.

TAKE care to have thoughts and sentiments worthy of you. Virtue raises the dignity of man, and vice degrades him. If one was unhappy enough to want an honest heart, one ought for one's own interest to correct it: Nothing makes a man truly valuable but his heart, and nothing but that can make him happy; since our happiness depends only on the nature of our inclinations. If they are such as lead you to trifling passions, you will
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be the sport of their vain attachments : They offer you flowers ; but always (as Montagne says) mistrust the treachery of your pleasures.'

WE must not indulge ourselves long in things that please us ; the moment that we give ourselves up to them, we lay the foundation of our sorrows. The generality of mankind employ the first part of their life in making the rest of it miserable. You must not abandon reason in your pleasures, if you would find it again in your troubles.

IN short, keep a strict guard over your heart, it is the source of innocence and happiness. You will not pay too dear for the freedom of your mind and heart, though you purchase it by the sacrifice of your pleasures, as was the saying of an ingenious man. Never expect then to reconcile sensuality with glory, or the charm of voluptuousness with the recompence of virtue. However, when you bid adieu to pleasures, you will find in other things satisfaction enough to make you amends. There are various sorts of it : Glory and truth have their pleasures ; they are the delights of the soul and heart.

LEARN likewise to reverence and stand in awe of yourself. The foundation of happiness is laid in the peace of the mind, and secret testimony of the conscience. By the word conscience, I mean the inward sense of a nice honour, which assures you that you have nothing to reproach yourself with. Again, how happy is it to know how to live with one's self, to renew your acquaintance there

there with pleasure, and quit yourself for a time with regret ! The world then indeed is less necessary to you ; but take care it does not make you out of humour with it : One must not entertain an aversion for men ; they will desert you when you desert them : You have still occasion for them, you are not either of an age or profession to do without them : But when one knows how to live with one's self as well as with the world, they are two pleasures that support one another.

A PASSION for glory may contribute greatly to your advancement and happiness : But it may likewise make you unhappy and despicable, if you know not how to govern it : 'Tis the most active and lasting of all our inclinations. The love of glory is the last passion that quits us ; but we must not confound it with vanity. Vanity aims at the approbation of other people ; true glory, at the secret testimony of the conscience. Endeavour to gratify the passion that you have for glory ; make sure of this inward testimony ; your tribunal is seated in your own breast, why then should you seek it elsewhere ? You can always be a judge of your own worth. Let men dispute your good qualities, if they please ; as they do not know you, you can easily console yourself. It is not of so much consequence to be thought an honest man, as to be one. Such as do not mind the approbation of other people, but only aim at deserving it, take the surest way to obtain both. What affinity is there between the greatness of man, and the littleness of the things which make the subject of his glorying ? There is nothing so ill suited as
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his dignity, and the vanity that he derives from an infinite number of trilling things: A glory so ill grounded shews a great want of merit. Persons that are truly great are not subject to the infatuations of vain glory.

ONE must, if it be possible, my son, be content with one's condition in the world: There is nothing more rare and valuable, than to find persons that are satisfied with it. 'Tis our own fault. There is no condition of life so bad, but it has one good side: Every situation has its point of view; we should place it in that favourable light, and shall find that it is not the fault of our situations, but purely our own. We have much more reason to complain of our own temper, than of fortune. We lay all the blame upon events, when all the fault lies upon our own discontent; the evil is within us, let us not seek for it any where else. By qualifying our temper, we often change our fortune. It is much easier for us to adjust ourselves to things, than to adjust things to ourselves: A great application to find out a remedy, frequently irritates the disease, and the imagination conspires with the pain to increase and fortify it: A dwelling upon misfortunes renews them, by making them present to the mind. An useless struggling to get out of our circumstances, makes us slower in contracting an acquaintance with them, which would make them sit easy on us. One must always give way to misfortunes; have recourse to patience: 'tis the only way to alleviate them.

If you would do yourself justice, you will be content with your situation. I dare say, that after the loss we
have

have suffered, if you had had another mother, you would be still fuller of complaints. Reflect on the advantages of your condition, and you will be less sensible of the difficulties of it. A wise man in the same circumstances with others, has more advantages, and feels fewer inconveniences than they.

You may depend upon it, that there is no condition but has its troubles ; 'tis the situation of human life ; there is nothing pure and unblended in it. 'Tis to pretend to exempt one's self from the common law of our nature, to expect a constant happiness. The very persons that you think the happiest, would hardly appear so to you, if you knew the exact situation of their fortune, or their heart. Those that are raised the highest, are frequently the most unhappy. With great employments, and vulgar maxims, one is always restless and uneasy : 'Tis not places, but reason that removes anxiety from the mind : If you are wise, fortune can neither increase nor diminish your happiness.

JUDGE by yourself, and not by the opinions of others. Misfortunes and disorders arise from false judgments ; false judgments from our passions, and passions from our conversation with mankind : You always come from them more perfect than you were before. To weaken the impression that they make upon you, and to moderate your desires and inquietudes, consider that time is continually running away with your pains as well as your pleasures ; that every moment, young as you are, carries
off

off a part of yourself ; that all things are perpetually sinking into the abyss of past time, thence never to return again.

ALL that you see greatest on earth meets with the very same treatment as yourself : The honours, the dignities, the precedencies settled among men, are mere shews and ceremonies, without any reality ; do not imagine that they are qualities inseparable from their being. Thus ought you to consider such as are above you ; but take in your view likewise an infinite number of miserable wretches that are below you : The difference between you and them is owing only to chance : But pride, and the great opinion we have of ourselves, make us think that the good condition we are in is no more than our due ; and consider every thing that we do not enjoy, as a robbery of what should belong to us : You cannot but see plainly that nothing is more unreasonable than such an imagination. Enjoy, my son, the advantages of your circumstances ; but suffer patiently the inconveniences that attend them. Consider, that wherever there are men, there are unhappy creatures. Enlarge your mind, if possible, so far as to foresee and know all the accidents that can befall you. In a word, remember that a man's happiness depends on his manners and conduct ; but the highest felicity is to seek for it in the paths of innocence, and there one never fails to find it.

F I N I S.

M A X I M S

A N D

MORAL REFLECTIONS,

BY THE

DUKE DE LA ROCHEFOUCAULT.

“ Read in the morning some of La Rochefoucault’s
“ Maxims; consider them, examine them well, and
“ compare them with the real characters you meet
“ in the evening*. Till you come to know man-
“ kind by your own experience, I know no thing,
“ nor no man, that can, in the mean time, bring
“ you so well acquainted with them as Le Duc de
“ la Rochefoucault. His little Book of Maxims,
“ which I would advise you to look into, for some
“ moments at least, every day of your life, is, I
“ fear, too like and too exact a picture of Human
“ Nature. I own, it seems to degrade it; but yet
“ my experience does not convince me that it de-
“ grades it unjustly†.”

* See Chesterfield’s Letters, Letter 225. † Letter 273.

M A X I M S
A N D
M O R A L R E F L E C T I O N S.

THE desire of appearing to be persons of ability often prevents our being so.

No accidents are so unlucky, but that the prudent may draw some advantage from them : nor are there any so lucky, but what the imprudent may turn to their prejudice.

GREAT actions, the lustre of which dazzles us, are represented by politicians as the effect of deep design ; whereas they are commonly the effects of caprice and passion. Thus the war between Augustus and Antony, supposed to be owing to their ambition to give a Master to the world, arose probably from jealousy.

THERE is nothing of which we are so liberal as of advice.

WE may give advice ; but we cannot give conduct.

M

WE

WE are never made so ridiculous by the qualities we have, as by those we affect to have.

WE had better appear to be what we are, than affect to appear what we are not.

WE judge so superficially of things, that common words and actions, spoke and done in an agreeable manner, with some knowledge of what passes in the world, often succeed beyond the greatest ability.

THE ambitious deceive themselves in proposing an end to their ambition ; for that end, when attained, becomes a means.

WHEN great men suffer themselves to be subdued by the length of their misfortunes, they discover that the strength of their ambition, not of their understanding, was that which supported them. They discover too, that, allowing for a little vanity, heroes are just like other men.

WE pass often from love to ambition : but we seldom return from ambition to love.

THOSE who apply themselves too much to little things, commonly become incapable of great ones.

FEW things are impracticable in themselves ; and it is for want of application, rather than of means, that men fail of success.

AVARICE is more opposite to œconomy than liberality.

EXTREME avarice almost always makes mistakes. There is no passion that oftener misses its aim, nor on which

which the present has so much influence in prejudice of the future.

AVARICE often produces contrary effects. There are many people who sacrifice their whole fortunes to dubious and distant expectations; there are others who condemn great future for little present advantages.

WE like better to see those on whom we confer benefits, than those from whom we receive them.

CIVILITY is a desire to receive civility, and to be accounted well-bred.

THAT conduct often seems ridiculous, the secret reasons of which are wise and solid.

A MAN often imagines he acts, when he is acted upon; and while his mind aims at one thing, his heart insensibly gravitates towards another.

IN conversation confidence has a greater share than wit.

IN love there are two sorts of constancy: one arises from our continually finding in the favourite object fresh motives to love; the other from our making it a point of honour to be constant.

NONE but the contemptible are apprehensive of contempt.

ONE reason why we meet with so few people who are reasonable and agreeable in conversation is, that there is scarce any body who does not think more of what he has

to say, than of answering what is said to him. Even those who have the most address and politeness, think they do enough if they only *seem* to be attentive ; at the same time their eyes and their minds betray a distraction as to what is addressed to them, and an impatience to return to what they themselves were saying : not reflecting, that to be thus studious of pleasing themselves, is but a poor way of pleasing or convincing others ; and that to hear patiently, and answer precisely, are the great perfections of conversation.

WE easily forget crimes that are known only to ourselves.

THE greatest of all cunning is, to seem blind to the snares laid for us ; men are never so easily deceived as while they are endeavouring to deceive others.

CUNNING and treachery proceed from want of capacity.

THE sure way to be cheated is, to fancy ourselves more cunning than others.

FEW people are well acquainted with Death. It is generally submitted to through stupidity and custom, not resolution : most men die, merely because they cannot help it.

DEATH and the Sun are not to be looked at steadily.

It is as easy to deceive ourselves without *our* perceiving it, as it is difficult to deceive others without *their* perceiving it.

DECENCY

DECENCY is the least of all laws, but the most strictly observed.

It is much easier to suppress a first desire, than to satisfy those that follow.

BEFORE we passionately wish for any thing, we should examine into the happiness of its possessor.

WERE we perfectly acquainted with the object, we should never passionately desire it.

WERE we to take as much pains to *be* what we ought, as we do to disguise what we *are*, we might appear like ourselves, without being at the trouble of any disguise at all.

WE are so used to disguise ourselves to others, that at last we become disguised even to ourselves.

A MAN who finds not satisfaction in himself, seeks for it in vain elsewhere.

ENVY is more irreconcilable than hatred.

ENVY is destroyed by true friendship, and coquetry by true love.

A GREAT genius will sincerely acknowledge his defects as well as his perfections : it is a weakness, not to own the ill as well as the good that is in us.

HAD we no faults ourselves, we should take less pleasure in observing those of others.

FLATTERY is a sort of bad money, to which our vanity gives currency.

WE should manage our fortune like our constitution ; enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.

IT is more dishonourable to distrust a friend, than to be deceived by him.

WE always love those who admire *us* ; but we do not always love those whom *we* admire.

RARE as true love is, it is less so than true friendship.

THE greatest effort of friendship is, not the discovery of our faults to a friend, but the endeavouring to make him see his own.

A FOOL has not stuff enough to make a good man.

RESOLUTE people alone can be truly good-natured ; such as commonly seem so are weak, and easily soured.

GOOD sense should be the test of all rules, both ancient and modern : whatever is incompatible with good sense is false.

IT is more difficult to prevent being governed, than to govern others.

GRAVITY is a mysterious carriage of the body, invented to cover the defects of the mind.

A GOOD grace is to the body, what good sense is to the mind.

NONE are either so happy or so unhappy as they imagine.

WE

WE take less pains to *be* happy, than to *appear* so.

HAPPINESS is in the taste, not in the thing ; and we are made happy by possessing what we ourselves love, not what others think lovely.

WHEN our hatred is violent, it sinks us even beneath those we hate.

EVERY body speaks well of his heart, but no one dares to speak well of his head.

THE head is always the dupe of the heart.

THE head cannot long act the part of the heart.

ONE acquired honour is surety for more.

HOPE, deceitful as it is, carries us agreeably through life.

OUR humour is more in fault than our understanding.

THE calm or disquiet of our temper depends not so much on affairs of moment, as on the disposition of the trifles that daily occur.

HYPOCRISY is the homage that vice pays to virtue.

IT is a mistake to imagine, that the violent passions only, such as ambition and love, can triumph over the rest. Idleness, languid as it is, often masters them all ; she indeed influences all our designs and actions, and insensibly consumes and destroys both passions and virtues.

IDLENESS is more in the mind than in the body.

ONLY such persons who avoid giving jealousy are deserving of it.

JEALOUSY is always born with love, but does not always die with it.

JEALOUSY is nourished by doubt ; it either becomes madness, or ceases, as soon as we arrive at certainty.

IN jealousy there is less love than self-love.

THERE is a species of love whose excess prevents jealousy.

PHILOSOPHY easily triumphs over past and future ills ; but *present* ills triumph over philosophy.

THE good we have received from a man should make us bear with the ill he does us.

It is less dangerous to do ill to most men, than to do them too much good.

WE seldom find people ungrateful so long as we are in a condition to serve them.

INTEREST speaks all languages, and acts all parts, even that of *disinterestedness* itself.

INTREPIDITY is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and emotion, which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason, in the most surprising and dreadful accidents.

EVERY

EVERY one complains of the badness of his memory, but nobody of his judgement.

To know things well, we should know them in detail ; and as that is in a manner infinite, our knowledge therefore is always superficial and imperfect.

No disguise can long *conceal* love where it is, nor *feign* it where it is not.

To judge of love by most of its effects, one would think it more like hatred than kindness.

THERE is only one sort of love, but there are a thousand different copies of it.

LOVE, like fire, cannot subsist without continual motion ; it ceases to exist, as soon as it ceases to hope or fear.

THERE are people who would never have been in love, had they never heard talk of it.

To fall in love, is much easier than to get rid of it.

NOVELTY to love is like the bloom to fruit ; it gives a lustre, which is easily effaced, but never returns.

It is impossible to love those a second time whom we have really ceased to love.

IN love, those who are *first* cured, are *best* cured.

ALL the passions make us commit faults ; but love makes us guilty of the most ridiculous ones.

To study men, is more necessary than to study books.

THE

THE truly honest man is she who valueth not himself on any thing.

HE must be a truly honest man who is willing to be always open to the inspection of honest men.

A MAN of sense may love like a madman, but never like a fool.

SOME people are disgusting with great merit; others with great faults very pleasing.

OUR merit procures us the esteem of men of sense, and our good fortune that of the public.

THE appearance of merit is oftener rewarded by the world than merit itself.

WE should not judge of a man's merit by his great qualities, but by the use he makes of them.

FEW people know *how* to be old.

OPPORTUNITIES make us known to ourselves and others.

THE passions are the only orators that always succeed. They are, as it were, Nature's art of eloquence, fraught with infallible rules. Simplicity, with the aid of the passions, persuades more than the utmost eloquence without it.

So much injustice and self-interest enter into the composition of the passions, that it is very dangerous to obey their dictates; and we ought to be on our guard against them, even when they seem most reasonable.

ABSENCE

ABSENCE destroys small passions, and increases great ones ; as the wind extinguishes tapers, and kindles fires.

WHILE the heart is still agitated by the remains of a passion, it is more susceptible of a new one, than when entirely at rest.

HE who is pleased with nobody, is much more unhappy than he with whom nobody is pleased.

IF we were not proud ourselves, we should not complain of the pride of others.

WE promise according to our hopes, and perform according to our fears.

MOST men, like plants, have secret properties, which chance discovers.

PRUDENCE and love are inconsistent ; in proportion as the last increases, the other decreases.

FEW are so wise as to prefer useful reproof to treacherous praise.

THERE are reproaches that praise, and praises that reproach.

AMBITION to merit praise fortifies our virtue. Praise bestowed on wit, valour, and beauty, contributes to their augmentation.

IT is not enough to have great qualities ; we must also have the management of them.

IT is with some good qualities as with the senses ; they are incomprehensible and inconceivable to such as are deprived of them.

NATURALLY to be without envy is a certain indication of great qualities.

QUARRELS would never last long, if the fault was on one side only.

WE never desire ardently what we desire rationally.

WHATEVER ignominy we may have incurred, it is almost always in our power to re-establish our reputation.

How can we expect that another should keep our secret, when it is more than we can do ourselves?

SELF-LOVE is more artful than the most artful of men.

SELF-LOVE, well or ill conducted, constitutes virtue and vice.

HUMAN prudence, rightly understood, is circumspect, enlightened self-love.

NOTWITHSTANDING all the discoveries that have been made in the regions of self-love, there still remains much *terra incognita*.

It is less difficult to feign the sensations we have not, than to conceal those we have.

AFFECTED simplicity is refined imposture.

THE health of the soul is as precarious as that of the body ; for when we seem secure from passions, we are no less in danger of their infection, than we are of falling ill, when we appear to be well.

THERE are relapses in the distempers of the soul, as well as in those of the body : thus we often mistake for a cure, what is no more than an intermission, or a change of disease.

THE flaws of the soul resemble the wounds of the body ; the scar always appears, and they are in danger of breaking open again.

As it is the characteristic of great Wits to say much in few words, so small Wits seem to have the gift of speaking much, and saying nothing.

THE excessive pleasure we find in talking of ourselves, ought to make us apprehensive that it gives but little to our auditors.

IT is never more difficult to speak well, than when we are ashamed of our silence.

A GOOD taste is the effect of judgment more than understanding.

TITLES, instead of exalting, debase those who act not up to them.

VALOUR in private soldiers is a hazardous trade, taken up to get a livelihood.

PER-

PERFECT valour consists in doing without witnesses, all we should be capable of doing before the whole world.

No man can answer for his courage who has never been in danger.

If vanity really overturns not the virtues, it certainly makes them totter.

THE most violent passions have their intermissions: vanity alone gives us no respite.

THE reason why the pangs of shame and jealousy are so sharp, is this: Vanity gives us no assistance in supporting them.

WHEN our vices have left us, we flatter ourselves that *we* have left *them*.

PROSPERITY is a stronger trial of virtue than adversity.

THE virtues are lost in interest, as rivers are in the sea.

To the honour of virtue it must be acknowledged, that the greatest misfortunes befall men from their vices.

WE despise not all those who have vices; but we despise all those who have no virtues.

THERE are people, who, like new songs, are in vogue only for a time.

THOSE are mistaken who imagine wit and judgment to be two distinct things. Judgment is only the perfection

tion of wit, which penetrates into the recesses of things, observes all that merits observation, and perceives what seems imperceptible. We must therefore agree, that it is extensive wit which produces all the effects attributed to judgment.

It is a common fault to be never satisfied with our fortune, nor dissatisfied with our understanding.

POLITENESS of mind consists in a courteous and delicate conception.

THE defects of the mind, like those of the face, grow worse as we grow old.

It is a better employment of the understanding to bear the misfortunes that actually befall us, than to penetrate into those that may.

THOSE who have but one sort of wit, are sure not to please long.

A MAN of sense finds less difficulty in submitting to a wrong-headed fellow, than in attempting to set him right.

THE labours of the body free men from pains of the mind. This it is that constitutes the happiness of the poor.

SMALL geniuses are hurt by small events: great geniuses see through and despise them.

WEAKNESS is more opposite to virtue than is vice itself.

WEAK

WEAK people are incapable of sincerity.

If there be a man whose weak side has never been discovered, it is only because we have never accurately looked for it.

WE often forgive those who tire us, but cannot forgive those whom we tire.

WE have more power than will ; and it is only to disculpate us to ourselves, that we often think things impracticable.

MAN'S chief wisdom consists in knowing his follies.

WISDOM is to the mind what health is to the body.

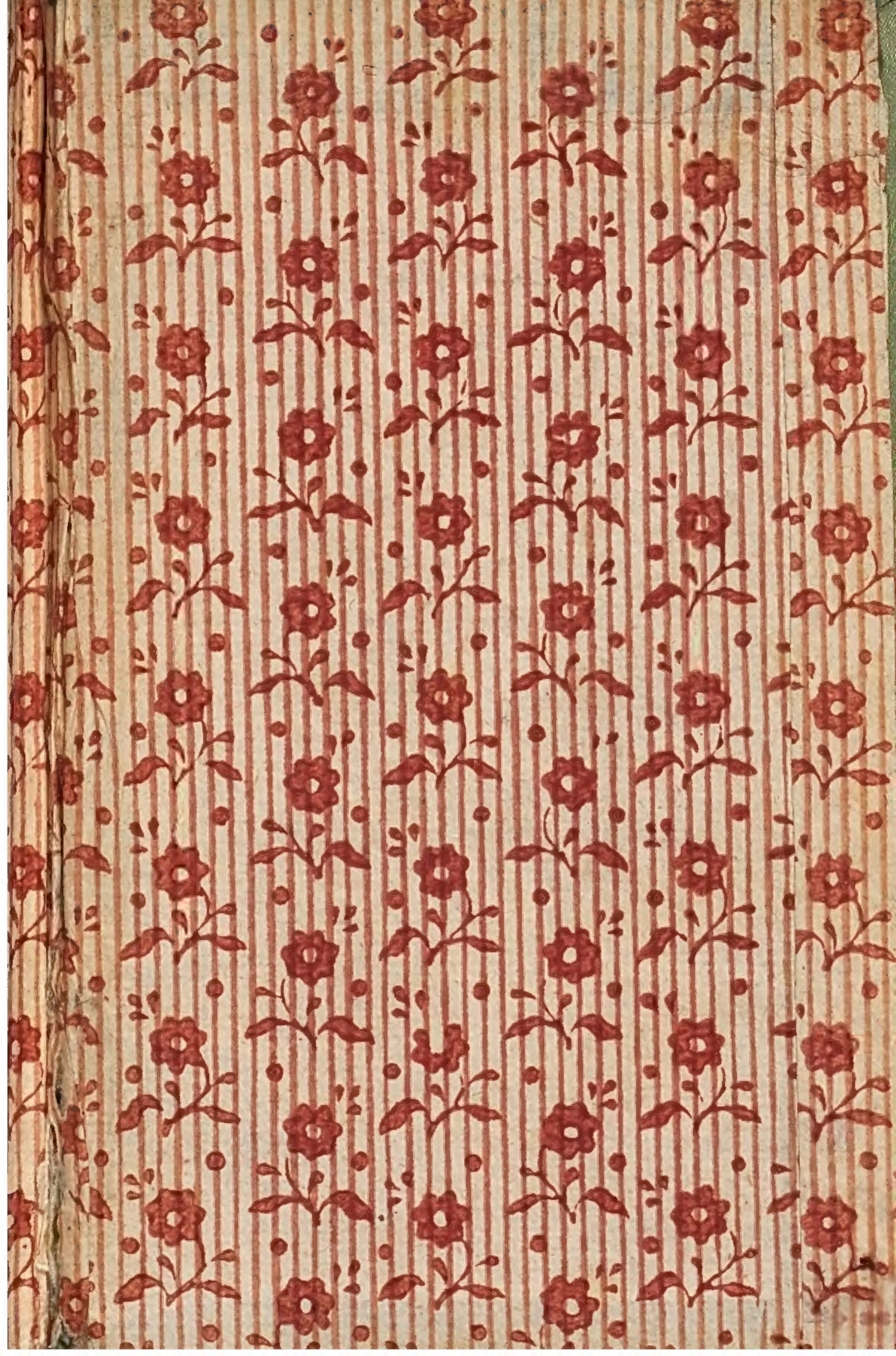
THE common foible of women who *have been* handsome, is to forget that they are now no longer so.

OF all the violent passions, that which least misbecomes a woman is Love.

YOUTH is continual intoxication. It is the fever of Reason.

T H E E N D.





Chesterfield, Philip Dormer Stanhope <<of>>,

Lord Chesterfield's advice to his son

London 1777

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